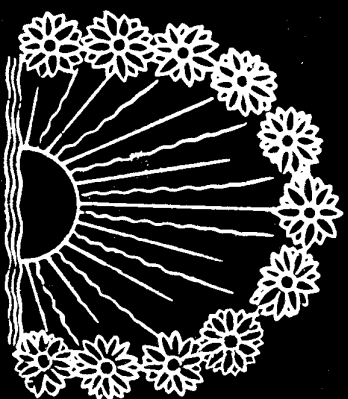


A Rapid Sanskrit Method



PREFACE

The Sanskrit language is perhaps the one thread which binds together the many disparate cultures of Hindu India. That would be reason enough for any student of India to learn it; but there are other reasons which are equally valid.

Sanskrit, or *saṃskṛitabhāṣā*, "the refined language," evolved from the tongue in which the Vedas were written some time in the later half of the second millennium B.C., a language known as Vedic or Vedic Sanskrit. Sanskrit, which may never have actually been a language spoken by the common people (unlike its forerunner, Vedic), was standardized once and for all by the great grammarian Pāṇini and his predecessors in about the fifth century B.C. From that time until the hegemony of the Moslems, it remained the chief language used in India for communication from one region to another (with the possible exception of the five centuries before Christ, when the use of Prakrit was common). Sanskrit was, moreover, the language used for much of the cultural activity of the subcontinent for nearly two thousand years. It is, like Chinese, Arabic, Greek, and Latin, one of the few languages which has been a carrier of a culture over a long period of time. Thus, the variety of writings in it, and the quantity of those writings, are staggering. An incomplete list of subjects treated in Sanskrit, usually with great prolixity, is as follows :

- The four Vedas
- The Brāhmanas and Āraṇyakas
- The Upaniṣads
- Grammar (Vyākaraṇaśāstram)
- Epic (paurāṇika) literature—including 18 major purāṇas, 18 minor purāṇas, and hundreds of sthala-purāṇas
- Classical literature, including hundreds of plays, kāvyas and other classical forms
- Buddhist Mahāyāna literature
- Works on esthetics (alampkāraśāstram)

- Works on erotics
- Works on medicine
- Works on philosophy and theology, comprising six main orthodox Hindu systems, six main heterodox systems, and scores of subsystems
- Works on logic
- Stotras—devotional hymns
- Dictionaries
- Works on astronomy and astrology
- Works on mathematics
- Lawbooks
- Works on ritual
- Works on Tantraism
- Works on architecture
- Histories
- Panegyrics
- Inscriptions
- Works on music
- Works on sculpture and painting

On most of these subjects, there is an immense literature still extant. Indeed, a rough estimate of the works which will be listed in The New Catalogus Catalogorum yields a total of about 160,000 works still extant in Sanskrit, many so difficult that it would take years of study to properly understand them. And while it would be wrong to suppose that every work in Sanskrit is of great esthetic or scientific value, the fact remains that Sanskrit does have its share of great writers: Kālidāsa ranks with the greatest poets, Pāṇini is without question the greatest pre-modern grammarian, the Mahābhārata ranks with the *Iliad* and the *Odyssey*, and the Bhāgavatapurāṇa is among the finest works of devotion ever written, being equalled in my opinion only by other works in Indian languages.

Sanskrit is important for students of linguistics, and especially for Indo-Europeanists, as Vedic is one of the closest languages to Indo-European, the parent of most European and North Indian languages. Pāṇini's system itself has been an object of the study of many modern linguistics students; its discovery has been called the beginning of the modern science of linguistics.

For students of all modern Indian languages (except perhaps Urdu, some knowledge of Sanskrit is essential. Not only are the North-Indian languages descended from Sanskrit (or something close to it); in addition, all of the Indian languages (except Tamil and Urdu) draw on Sanskrit for most of their technical vocabulary, with the result that they have tens of thousands of words taken unchanged from Sanskrit. Indeed, works in Telugu, Kannada, and Malayalam often possess Sanskrit compounds more complex than those normally encountered in Sanskrit literature itself, a state of affairs which, I am told, applies also to some of the North-Indian languages.

Thus an excellent argument can be made that for most students of India an acquaintance with Sanskrit is helpful, and that for many it is essential. Yet I strongly feel that the importance of the other Indian languages should also be pointed out here, if only because so many Indologists in the past have felt that it is enough if students of ancient and medieval India know only Sanskrit. As a student of Tamil with some acquaintance with the other South-Indian languages and literatures, I have been struck by the extent and quality of the classical literature in each of the Dravidian languages. And not only at the extent, but also at the profound difference of the classical literature in each from Sanskrit. Indeed, it seems to me now that any student who knows only Sanskrit, and does not know any South Indian language, cannot hope to fathom accurately any aspect of South Indian history, and that his awareness of classical Indian literature can only be one-sided, like that of a classics student who knows only Latin or only Greek. This is especially true with regard to Tamil literature, which rivals Sanskrit in size and scope as well as quality. Yet a reader of most of the histories of Indian literature, of Indian esthetics, of Indian religion, and of India itself cannot help but be taken aback at how rarely non-Sanskritic sources are even mentioned (much less consulted) by writers on these subjects. The fact is that most authors have written as if Sanskrit and its close relatives constitute the only classical tradition of India, ignoring the fact that all of the Southern languages and many of the Northern languages have classical or medieval literatures which are vitally important for most of the fields investigated by Indologists. Because of this,

many areas of Indology need extensive revision, a process which will occupy the attention of Indologists for many years. The student should also keep in mind the fact that Sanskrit, in spite of its size, is a classical language, with no living tradition. To neglect the study of a modern Indian language is to cut oneself off from modern India, to restrict for oneself that access to a living culture which is of great help in the understanding of all aspects of India. Thus I feel that it is essential that Indologists combine with their study of Sanskrit the study of at least one modern Indian language, chosen with their eventual specialization in mind.

A note concerning the use of this book is in order. Before receiving its final form, it was used for a semester at the University of Wisconsin. During that time, many mistakes were corrected, and several explanations which the students found unclear were rewritten. The book is intended to be completed in one semester by a class which meets for three hours a week. The introduction should be completed in a week, after which lessons 1-12 should be covered at the rate of three a week. Thereafter, it is necessary to go slower, spending two classes on each lesson. Each teacher will have to find his own speed, but I feel that it is inadvisable to go slower than this. It may not be possible to finish the entire primer in one semester, but it should be possible to go at least through lesson 27. During the second semester Lanman's Sanskrit Reader should be the text, with between one and two pages covered at each class meeting, so that all (or almost all) of the selections through page 56 (the end of the Kathāsaritsāgara section) are covered. It is not necessary to complete any unfinished lessons of this primer during the second semester, but the students should read over and assimilate the grammatical material in the remaining lessons and the appendix. During the second year, I feel that it is best to read material which is relatively easy—ideally, material from the epics. For example, the entire Gītā may be covered during the first semester of the second year, while material from the epics may be read during the second, at the rate of 20-25 ślokas a class (assuming three classes a week). Then, by the third year, the student should be prepared to begin the study of more technical materials.

For virtually everything which is good in this book I

have Daniel H. H. Ingalls, my teacher and guru, to thank. The method is based ultimately on the way in which he taught me Sanskrit, as are the suggestions for material to be covered in subsequent semesters given above. I can only repeat his advice at this point; that, while class study is essential for a Sanskritist, it is equally essential that he supplement his study with extensive Sanskrit reading on his own after the first year. This means between 10 and 20 hours a week of extra work. The best materials for such outside work I have found are the Mahābhārata and the Kathāsaritsāgara (again, at Ingalls' suggestion).

The ultimate aim of the course of study outlined above is to make the student nearly as fluent in reading Sanskrit as he is in reading his own language. I would stress that no matter what field of Sanskrit a student wishes to investigate, fluency in simple Sanskrit is a prerequisite. I have found that students who cannot read easy Sanskrit with facility simply cannot handle more difficult texts, no matter how much effort they put forth, for they lack an intuitive model for the structure of the language, something which can be acquired only by extensive rapid reading of the sort which cannot be carried on in the more technical subjects. Thus I would strongly advise all students of philosophy or other technical subjects to become fluent enough in simple Sanskrit to read at least 30 (and, ideally, 100) ślokas an hour.

It is a commonplace that valuable endeavors require work and effort. Certainly, as this Preface suggests, the learning of Sanskrit is no exception to this rule. Yet the results of such study are valuable in so many ways that it is impossible to list them all. Suffice it to say that the student will find his entire awareness broadened by the ability to conceive things in a different cultural context which the study of Sanskrit imparts.

अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचेतितानां तु बहुयुगेन कुटुम्बकम् ॥

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A NOTE OF THANKS

I would like to add a note of thanks to the Sanskrit class with which I first used this primer during the fall semester of 1971-72. They found an enormous number of mistakes and opaque explanations, all of which have been corrected or rewritten in this edition. Special thanks are due to James Solomon who went through this book with special care and found more than his share of mistakes.

INTRODUCTION

THE SANSKRIT ALPHABET

The Sanskrit alphabet is arranged scientifically and can be memorized in a few minutes. The alphabet treats vowels, diphthongs, stops, semivowels, sibilants, and h, while within each of these categories the order is from the back of the mouth to the front.

Vowels : a ā i i u ū r ṛ ī ṛ

Diphthongs : e ai o au

Stops :

Gutturals k kh g gh ṅ

Palatals c ch j jh ṇ

Retroflexes ṭ ṭh ḍ ḍh ṇ

Dentals t th d dh n

Labials p ph b bh m

Semivowels :

Palatal y

Retroflex ṛ

Dental l

Labial v

Sibilants :

Palatal ś

Retroflex ṣ

Dental s

Final Letter : h

Vowels : here the order is from the back of the throat (a) to a palatal (i), to a labial (u), to a retroflex (ṛ), to a dental (l). Note that this is different from the order elsewhere, which is guttural, palatal, retroflex, dental, labial. Each category consists of a short vowel followed by a long vowel. A long vowel is pronounced for approximately twice as long as a short one.

a is pronounced like the initial a of America. Ex. api, even.
ā like the a of father. Ex. āgātam, come (neuter past participle).
i like the i of in. Ex. iti, thus. At the end of a word, like -y in Betty.

ṛ like ee in deep. Ex. pīyate, it is drunk.

u like oo in too, but short and not a diphthong. Ex. umā, name of a goddess.

ū like the oo in too, but long and not a diphthong. Ex. pūrnam, full.

r like the -er in butter, but rolled. Ex. anṛtam, lie.

ṛ like r, but longer. This letter is rare. Ex. pīṛṇām, of the fathers.

l like -le in little. This letter is rare. Ex. kṛptam, arranged.

ḷ like ḷ, but longer. This letter occurs only in grammatical treatises.

Diphthongs : These letters are formed by the union of vowels, and are always long.

e, formed from a+i, is pronounced like ai in paint. Ex. evam, so.

ai, formed from ā+i, is pronounced like i in kite. Ex. aiśvar-yam, power.

o, formed from a+u, is pronounced like o in pole. Ex. osadhi, herb.

au, formed from ā+u, is pronounced like ow in cow. Ex. Kaurava, a proper name.

Stops : These letters are so named because the breath is stopped in pronouncing them (a fact which is not strictly true for the nasals). Gutturals are pronounced in the back of the throat; palatals are pronounced with the tongue against the palate; retroflexes, which do not exist in English, are pronounced with the tongue curled back so that the bottom of the tongue strikes the roof of the mouth; dentals, which are rare in English, are pronounced with the tip of the tongue striking the root of the front teeth; and labials are pronounced with the lips closed. The English stops t and d are alveolar, that is, they are pronounced with the tip of the tongue striking further back than a true dental. Such sounds do not exist in Sanskrit—in fact, English t and d are heard as retroflexes by speakers of Indian languages (with the exception of Malayalam, which has

true alveolars). In each category of the stops, the order followed is unvoiced unaspirated, unvoiced aspirated, voiced unaspirated, voiced aspirated, and nasal. Note that in English, unvoiced unaspirated sounds are rare, as are voiced aspirated sounds. The letters *k*, *ch*, *t*, and *p* are aspirated in English; you will have to practice to pronounce the Sanskrit *k*, *c*, *t*, and *p* correctly. The letters *gh*, *jh*, *dh*, and *bh* can be learned more easily.

k is pronounced like *k* in sky. Ex. *kim*, what.

kh is pronounced like *c* in cake. Ex. *khalu*, indeed.

g like *g* in gamble. Ex. *gacchati*, he goes.

gh has no English equivalent, but can be pronounced by saying *h* and *g* at the same time. Ex. *gharma*, warm.

ñ is pronounced like English *ng* in going. It almost always occurs before another guttural. Ex. *aṅga*, limb.

c is pronounced like *ch* in chain, but unaspirated. Ex. *cāru*, dear.

ch is pronounced like *ch* in chain. Ex. *chāyā*, shadow,

j is pronounced like *j* in jump. Ex. *jagat*, world.

jh is quite rare. It is pronounced by saying *j* and *h* at the same time. Ex. *jhaṭiti*, quickly.

ñ is pronounced like *ni* in onion. It usually occurs before another palatal stop. Ex. *kāñcanam*, gold.

t is pronounced like *t* in tank, but is unaspirated and retroflex.

Ex. *jaṭā*, matted hair.

th is pronounced like *t* in tank, but is retroflexed. Ex. *paṭhati*, he reads.

ḍ is pronounced like *d* in doctor, but is retroflexed. Ex. *kṛḍā*, play (n.)

ḍh is pronounced like *ḍ*, but is aspirated. Ex. *liḍha*, licked.

ṇ is pronounced like *n* in earn, but is more retroflexed. Ex. *maṇi*, jewel.

t is pronounced like *t* in start, but is more dental. Ex. *tu*, but.

th is pronounced like *t* in tip, but is dental. Ex. *atha*, then.

d is pronounced like *d* in dip, but is dental. Ex. *dīpa*, lamp.

dh is pronounced like *d*, but is aspirated. Ex. *adhara*, lower lip.

n is pronounced like *n* in nose, but is dental. Ex. *nāsā*, nose.

p is pronounced like *p* in spark. Ex. *api*, even.

ph is pronounced like *p* in path. Ex. *phalam*, fruit.

b is pronounced like *b* in bat. Ex. *balam*, strength.

bh is aspirated *b*. Ex. *bhāryā*, wife.

m is pronounced like *m* in mother, Ex. *mātā*, mother.

Semivowels : These are consonants which are pronounced without the air being stopped. They are called semivowels because each has a corresponding vowel which becomes the semivowel before another vowel.

y is pronounced like *y* in yes. Ex. *yathā*, as.

r is pronounced like the initial *r* in razor in some English dialects. It should be rolled. Ex. *rājā*, king.

l is pronounced like *l* in lip. Ex. *labhate*, he obtains.

v is pronounced like *v* in velvet, but is slightly closer to *w*. Ex. *tava*, your.

Sibilants : Sanskrit has two *śh* sounds, while English has only one.

ś a palatal, is pronounced like Russian *ś* in *širokiĭ*—it is more palatal than English *sh*. Ex. *śānti*, peace.

ṣ a retroflex, is pronounced like *ti* in partial, but is a bit more retroflex. Ex. *ṣaṭ*, six.

s a dental, is pronounced like *s* in sit. Ex. *prasāda*, grace.

The final letter.

h is pronounced like *h* in him. Ex. *he*, a vocative interjection.

Other sounds. Sanskrit has two other sounds, called *visarga* and *anusvāra*.

Visarga : this is written *ḥ* in transliteration, and is pronounced like *hu* in hull, after *a*, *ā*, *u*, *ū*, and *o*, but it is much shorter. After *i*, *ī* and *e*, it is pronounced like *hi* in hit, but is much shorter.

Anusvāra : This is written *ṁ* in transliteration, and is pronounced differently when it appears in different environments. At the end of a word it is pronounced like *m*. Before a stop inside a word, it becomes the nasal of the group to which the stop belongs. Thus *gaṅgā* is pronounced *gaṅgā*; *pañca* is pronounced *pañca*; *piṇḍam* is pronounced *piṇḍam*; *kāmtā* is pronounced *kāmtā*; and *kampati* is pronounced *kampati*. In fact, in these cases, each version is equally acceptable in writing—one may write *pañca* or *pañca* with equal

(xxi)

Printed

How to write

a	आ	-
ā	आ	ॐ
i	इ	अ
ī	ई	आ
u	उ	ऊ
ū	ऊ	ॐ
e	ए	ऐ
ai	ऐ	ऑ
o	ओ	औ
au	औ	ॐ
ka	क	ख
kha	ख	ग
ga	ग	घ
gha	घ	ङ
n̄a	ङ	च
ca	च	छ
cha	छ	ज
ja	ज	झ
jha	झ	ञ
ñā	ञ	ट
tā	ट	ठ
ṭha	ठ	ड
dā	ड	ढ
ḍha	ढ	त
ṇa	ण	प
ta	त	थ
tha	थ	द
da	द	

THE DEVANĀGARĪ WRITING SYSTEM

Like the other Indian alphabets, Devanāgarī is a syllabary; that is, in Devanāgarī, a symbol stands for a syllable rather than a phoneme as in European alphabets. The unmodified sign for consonants (that is, for stops, semivowels, sibilants, and h) signifies the consonant followed by -a. The signs for the vowels and diphthongs which you will learn now are used only when the vowel or diphthong is initial. If the vowel or diphthong follows a consonant, the sign for the consonant is modified, as will be shown. If you wish to write a consonant not followed by any letter, a line called a virāma is placed under it. When two consonants come together, their signs coalesce into a ligature. First, learn to recognize and write the following letters. Note that three letters have no line (called a frame) over them—th, dh, and bh. Except for this, dh is identical to gh and bh to m. In the cursive version given here, the letters without a frame begin with a curlicue, so that they may be more easily distinguished from the letters with a frame.

dha	घ	०	१	२	३
na	न	०	६	७	८
pa	प	१	५	९	४
pha	फ	५	५	९	४
bha	ब	-	०	०	०
bha	भ	०	७	७	७
ma	म	०	४	५	५
ya	य	०	०	०	०
ra	र	१	४	५	५
la	ल	१	०	०	०
va	व	१	०	०	०
śa	श	१	७	७	७
ṣa	ष	१	७	७	७
sa	स	१	४	५	५
ha	ह	१	०	०	०

In order to write vowels other than -a after a consonant, the sign for the consonant is modified. Study the way in which π is modified for the various vowels. Other consonants are modified in an identical manner, with a very few exceptions.

ko	को	oh	ohi	ohi	ohi	ohi	ohi
kau	कौ	oh	ohi	ohi	ohi	ohi	ohi

kam	कं	अ	अं	अः	अः
kah	कः	अ	अः	अः	अः

On the next page, a chart is given which shows all of the Sanskrit consonants written with all of the vowels after them. The following are formed in special ways :

In this chart, the vowels \bar{i} , \bar{u} , and \bar{e} are omitted because they are rare.

[illegible]

ह	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ	द	ध	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह
हि	खि	गि	घि	ङि	चि	छि	जि	झि	ञि	टि	ठि	डि	ढि	णि	ति	थि	दि	धि	नि	पि	फि	बि	भि	मि	यि	रि	लि	वि	शि	षि	सि	हि
हो	खो	गो	घो	ङो	चो	छो	जो	झो	ञो	टो	ठो	डो	ढो	णो	तो	थो	दो	धो	नो	पो	फो	बो	भो	मो	यो	रो	लो	वो	शो	षो	सो	हो
हृ	खृ	गृ	घृ	ङृ	चृ	छृ	जृ	झृ	ञृ	टृ	ठृ	डृ	ढृ	णृ	तृ	थृ	दृ	धृ	नृ	पृ	फृ	बृ	भृ	मृ	यृ	रृ	लृ	वृ	शृ	षृ	सृ	हृ
हे	खे	गे	घे	ङे	चे	छे	जे	झे	णे	टे	ठे	डे	ढे	णे	ते	थे	दे	धे	ने	पे	फे	बे	भे	मे	ये	रे	ले	वे	शे	षे	से	हे
है	खै	गै	घै	ङै	चै	छै	जै	झै	णै	तै	थै	दै	धै	नै	पै	फै	बै	भै	नै	पै	फै	बै	भै	मै	यै	रै	लै	वै	शै	षै	सै	है

Examples of words written in Devanāgarī :

api	अपि	अभि	katham	कथम्	कथम्
iti	इति	इति	abHAVat	अभवत्	अभिज्ञाने
kānanam	काननम्	काननम्	viśālāḥ	विशालः	विशालः
apavādaḥ	अपवादः	अपवादः	kidīśāḥ	कीदृशैः	कीदृशैः
pīṭhām	पितृणाम्	पितृणाम्	samsārah	संसारः	संसारः
bhojanam	भोजनम्	भोजनम्	mūḍhām	मूढम्	मूढम्
kimapi	किमपि	किमपि	mukham	मुखम्	मुखम्
rīṭh	रिपि	रिपि	kalyāṇam	कलियुगम्	कलियुगम्
iśāḥ	ईशः	ईशः	apārāḥ	अपारः	अपारः
madāḥ	मदः	मदः	aliḥ	अलिः	अलिः

Exercise : write the following words in Devanāgarī.

mūlam	dhārāḥ
yādi-śā	gibe
anukaroti	upaviśatu
aithāsika	atha
rājānam	daivikam
bhavadu	narakāsural
kutaḥ	Rāmānujaḥ
sakhā	rājānam
kalayati	mahārāja
ausadhi	vadatu
kalā	ṛṣiḥ
Śiva	yuvānam
Umā	irayati
palāyati	nadim
pālayet	samrodhayati
āgatāḥ	śatāni

Ligatures : When two consonants come together, they are represented by a combination of their two signs. In general, such combinations can be easily remembered, but a few bear little relation to one or both of the letters used to form them and must be memorized with special care. First, ligatures of particular importance which belong to the second category are given. These should be memorized actively now. Then a list of most of the ligatures you are likely to encounter is given. These need not be memorized actively at this time, but you should familiarize yourself with them and with the principles used to form them. The Devanāgarī type used for Sanskrit in these lessons is unable to form some of the ligatures commonly used (e.g. ttha)—it must form such ligatures by putting a virāma under the t. But even where the type t cannot make the proper ligatures you should employ them in writing your exercises, as they are universally used in writing and printing.

Ligatures to be memorized.

r : when r precedes a consonant, the sign **ṛ** is placed over the consonant. Thus :

[illegible]

pla	प्ल	८	५	प्र	प्र
psa	प्स	८	५	प्र	प्र
bja	ब्ज	७	०५	०५	०५
bda	ब्द	७	०५	०५	०५
bdha	ब्ध	७	०५	०५	०५
bya	ब्य	७	०५	०५	०५
bra	ब्र	७	०५	०५	०५
bhya	ब्भ	७	०५	०५	०५
mya	म्य	७	०५	०५	०५
mha	म्ह	७	०५	०५	०५
yya	य्य	७	०५	०५	०५
rr	र्र	७	०५	०५	०५
lka	ल्क	७	०५	०५	०५
lta	ल्ल	७	०५	०५	०५
lpa	ल्ल	७	०५	०५	०५
lma	ल्ल	७	०५	०५	०५
vya	व्य	७	०५	०५	०५
*śca	श्च	७	०५	०५	०५
ścha	श्च	७	०५	०५	०५
*śna	श्न	७	०५	०५	०५
*śra	श्न	७	०५	०५	०५
*śja	श्ज	७	०५	०५	०५
*śjha	श्ज	७	०५	०५	०५
*śjva	श्ज	७	०५	०५	०५
śna	श्न	७	०५	०५	०५
sta	स्त	७	०५	०५	०५
stra	स्त	७	०५	०५	०५
stha	स्त	७	०५	०५	०५
sna	स्त	७	०५	०५	०५
sma	स्त	७	०५	०५	०५
sya	स्त	७	०५	०५	०५

sva	स्व	←	स्व	स्व
*hṇa	ह्ण	↪	ह्ण	ह्ण
*hna	ह्ण	↪	ह्ण	ह्ण
*hma	ह्म	↪	ह्म	ह्म
*hya	ह्य	↪	ह्य	ह्य
*hla	ह्ल	↪	ह्ल	ह्ल
*hva	ह्व	↪	ह्व	ह्व

Exercise : Study the way in which the following words are written :

antaḥkaraṇam	अन्तःकरणम्	अन्तःकरणम्	atarakyam	अतर्क्यम्	अतर्क्यम्
prāpnoti	प्राप्नोति	प्राप्नोति	śaknuvanti	शक्नुवन्ति	शक्नुवन्ति
adya	अद्य	अद्य	tiṣṭhatsu	तिष्ठत्सु	तिष्ठत्सु
śātrūṇām	शत्रूणां	शत्रूणां	dugdham	दुग्धम्	दुग्धम्
dṛṣṭvā	दृष्ट्वा	दृष्ट्वा	jñāpayati	ज्ञापयति	ज्ञापयति
aśṭau	अष्टौ	अष्टौ	jñātvā	ज्ञात्वा	ज्ञात्वा
kalpah	कल्पः	कल्पः	alpam	अल्पम्	अल्पम्
śraddadhāti	श्रद्धधति	श्रद्धधति	lanākā	लङ्का	लङ्का
pratikṣaṇam	प्रतिक्षणम्	प्रतिक्षणम्	ikṣvākūh	इक्ष्वाकूः	इक्ष्वाकूः

Write the following words in Devanāgarī, referring to the list of ligatures wherever necessary.

agram	kalyāṇamīram
arthah	buddhah
jñātvā	aśtūni
tadyathā	nīścayah
nakṣatrāṇi	hrdayasya
prasādah	apāyam
manuṣyaḥ	pratyekabuddhah
ratnāni	indrah

svargam	tātparyam
kṣātrīyeṣu	aśvāḥ
netram	cāruṇīpam
dattāni	cakram
draṣṭavyam	vicitrāṇi
āgacchatsu	śūdraḥ
nirṛtiḥ	vāstram

LESSON 1

THEMATIC VERBS

I. Sandhi : final -s becomes visarga. In Sanskrit, sounds change according to the environment in which they occur. In lessons 4, 5, and 6, you will learn all of the rules of sandhi. For now, you need only learn the rule that final -s becomes visarga (-h) when it occurs at the end of an utterance. Thus the -h given in the forms below in section III stands for -s, and should be so treated when the sandhi rules learned later are applied. Note that before initial t-, final -s is unchanged (see sentence 10 in the exercises).

II. Guṇa and Vṛddhi. Vowels often undergo changes as new forms are made. The most common change is for a vowel to be replaced by what is termed its guṇa or vṛddhi equivalent. Memorize the following :

Simple Vowel	a	ā	i, ī	u, ū	ṛ
Guṇa	a	ā	e	o	ar
Vṛddhi	ā	ā	ai	au	ār

(Note that the guṇa of ṛ, which is -al, is found in only one root—kṛp/kalp-; it need not be learned).

III. Thematic verbs, active.

A. Number.

While the persons of the Sanskrit verb are similar to those in other Indo-European languages, the Sanskrit verb (as well as the Sanskrit noun and adjective) has an extra number, called the dual.* Thus, while English has two forms for singular and

*The Indo-European dual has also survived in Homeric Greek and in some fossilized forms in other languages, as the plural of "eye" and "shore" in Russian.

plural, Sanskrit has three forms, for singular, dual, and plural. The singular is used when one thing is the subject of the verb; the dual, when two things are its subject; and the plural, when three or more things are its subject.

B. Thematic versus athematic.

Sanskrit verbs and nouns, like their Greek counterparts, are divided into two broad classes, thematic and athematic. In thematic words, a union vowel (-a- in Sanskrit) is added before the endings. Athematic verbs, which lack this vowel addition, will not be treated until later, as they are more complex than thematic verbs. In this lesson, all of the classes of thematic verbs are treated.

C. The thematic endings.

Note that in the first-person endings, the union vowel -a- has coalesced with the ending (-āmi, -āvaḥ, -āmaḥ).

Person	Singular	Dual	Plural
First	-āmi	-āvaḥ	-āmaḥ
Second	-asi	-athaḥ	-atha
Third	-ati	-ataḥ	-anti

D. The Classes.

Class I. The endings are added to the gunated root, i.e. to the root whose vowel has been changed to its guṇa equivalent. If the root ends in the vowel -i or -ū, then the following takes place :

i → e → ai → ay
ū → o → au → av

Here, the diphthongs e/o have simply been separated into their component vowels, ai/au, and the second of these component vowels has been changed to its corresponding semi-vowel (y/v).

Root	Form before endings.
bhū, become	bhav-
nī, lead	nay-
ji, vanquish	jay-
pat, fly, fall	pat-
ruh, climb	roh-

Lesson 1

Now learn the active present paradigm of bhū, to become :

वर्ति I become वताः we 2 become वतः we become
वति you become वतः you 2 become वतः you (pl) become
वति he becomes वतः they 2 become वति they become

Note that in the vocabulary the root, the class, and the third-singular active form are given. There are some important exceptions in each class; therefore, it is best to concentrate on learning the root and its third-singular active form; its class can almost always be told from its 3rd -sg. form while the converse is not true.

Class VI. The endings are added to the weak root, i.e. to the root whose vowel takes neither guṇa nor viddhi.

Example : viś, enter.

विति	विताः	वितः	विति
विति	वितः	वितः	विति
विति	वितः	वितः	विति

Class IV. -y- is added to the unchanged root; the endings are added to the root so augmented.

Example : paś, see,

पयति	पयताः	पयतः	पयति
पयति	पयतः	पयतः	पयति
पयति	पयतः	पयतः	पयति

Class X. -ay is added to the root, which is gunated in a light syllable (in which a short vowel is followed by no consonant or 1 consonant), and is unchanged in a heavy syllable (with a long vowel or short vowel followed by 2 consonants). Medial -a- is often viddhi. Thus cur → corayati; piḍ, piḍayati, and tad, tādayati.

Example : piḍ, squeeze, afflict, hurt.

पिडति	पिडताः	पिडतः	पिडति
पिडति	पिडतः	पिडतः	पिडति
पिडति	पिडतः	पिडतः	पिडति

Exceptions : Note that you should actively learn only the words given in the vocabulary. You need only look over the following exceptions and familiarize yourself with the principles involved. Do not memorize them.

a. Some roots of the above classes form the present stem with the suffix -cch :

gam (I), go	gacchati
yam (I), yield, give	yacchati
is (VI), desire	icchati
pracch (VI), ask	prcchati

b. Some roots lengthen the vowel -a- :

dam (IV), tame, subdue	dāmyati
kram, step	krāmati

c. Some roots which have a nasal before the final syllable lose it.

damś (I), bite	daśati
rañj (IV), become red	rajyati

d. Some roots insert a nasal before the final consonant of the root :

sic (VI), sprinkle	siñcati
--------------------	---------

e. Some roots are reduplicated. (reduplication will be explained later)

sthā (I), stand	tiṣṭhati
pā (I), drink	piḥati

f. Verbs of class VI ending in -ī take their present in -ir-
tī (VI), cross tirati

Once again, it is stressed that you should not take time memorizing each class and each exception. Acquaint yourself with the general principles, and then learn the root and 3rd sg. of each verb given in the vocabulary.

VOCABULARY :

कुत्र (कुत्र)	kuṭra	where (interrogative)
गम् (गच्छति)	gam (gacchati)	go (I)
च	ca	and, placed after the last member in series (like Latin -que)
जि (जयति)	ji (jayati)	vanquish, conquer (I)
नी (नयति)	nī (nayati)	lead, convey (I)
पश (पश्यति)	paś (paśyati)	see (IV)

पीद (पीडयति)	piḍ (piḍayati)	squeeze, afflict, hurt (X)
प्रच्छ (प्रच्छति)	pracch (prcchati)	ask (VI)
भू (भवति)	bhū (bhavati)	become (I)
विश् (विशति)	viś (viśati)	enter (VI)
स्मर (स्मरति)	sthā (tiṣṭhati)	stand (I)
स्मृ (स्मरति)	smṛ (smarati)	remember (I)

TRANSLATE the following into English : Your translations need not be written, but you should be prepared to read each sentence in class.

पश्यामि जयामि च ॥१॥ कुत्र गच्छसि ॥२॥ स्मरतः ॥३॥ नयामः ॥४॥
तिष्ठथ पीडयथ च ॥५॥ कुत्र तिष्ठन्ति पृच्छन्ति च ॥६॥ गच्छति नयति च ॥७॥
जयथः ॥८॥ स्मरतः ॥९॥ पृच्छामस्तिष्ठन्ति च ॥१०॥

TRANSLATE the following sentences into written Sanskrit, using the Devanāgarī alphabet: 1. I stand and see. 2. You two ask. 3. They enter and remember. 4. Where do they two go? 5. We conquer. 6. We two afflict. 7. You (pl.) go and enter.

LESSON 2

I. Sandhi. Before an initial consonant beginning the next word, final *m* becomes *anusvāra*. Thus "I see the god" is *āśāṃ īśānāṃ* (see below for *devam*). Note that final *anusvāra* is pronounced -*m*.

II. Nouns and adjectives. Like other ancient Indo-European languages, Sanskrit is inflected : the endings of words are modified according to their function in the sentence, as you have already seen with regard to verbs. For nouns and adjectives, there are eight cases for each of the three numbers. Each case expresses a grammatical function, as explained immediately below. Sanskrit nouns and adjectives have three genders, like their German counterparts. As in German, the gender of a word is not necessarily correlated with its meaning (moon is masculine : army is feminine; fruit is neuter). With a few exceptions, however, it is possible to tell the gender of a noun from its declension and the form in which it is cited. Thus nouns cited ending in -*a* are masculine; in -*am*, neuter; and in -*ā* and -*ī*, feminine.

III. The Cases. The names used in this text for the cases are those generally used in Western works. In Sanskrit, the cases are named according to the numerical place they occupy in the traditional listing : nominative is "the first" (*प्रथम*), accusative is "the second" (*द्वितीय*), instrumental is "the third" (*तृतीय*), etc. (But vocative is not the eighth; rather it is called *वचन*).

In the following discussion, remember the primary uses of each case, which are flush with the left-hand margin. Other uses, which you need not remember at present, are given for future reference and are indented. Note that this list is not exhaustive, and that other uses of the cases will be encountered, to be explained at the appropriate time.

Nominative :

Used for the subjects of verbs, and for predicate adj.'s and nouns.

Accusative :

Used for the direct objects of verbs. Also used to express motion to a place—i.e. to translate "to" in the sense of motion, as "he goes to the city."

Other use : extended time, as "for many years."

Instrumental :

Used to express instrumentality by which the action of the verb is accomplished—in other words, it expresses "by means of." For example, "This work is done *by me*," "I write *with a pen*."

Dative :

Used for the indirect object, as "He gave the book *to me*."

Note : in classical Sanskrit, this case, while still common, is often replaced by the genitive. It also expresses "for the sake of."

Ablative :

Used to express place from which, as "He comes *from the city*." This case is also used to express reason on account of which, as "One learns *from practice*."

Other use : to express the object of comparison, as "He is taller *than I*."

Genitive :

Used for possession or intimate relation, expressed by English "of" as "This is the house *of father*." The Sanskrit genitive precedes the word modified, as does the English possessive in 's—see sentences 4 and 5 in the Sanskrit exercises. Note that the genitive may not be used to translate an English genitive of identity ("This is the town *of Rome*")—such a sentence must be translated with a *karmadhāraya* compound ("Rome-town").

Other uses : the genitive is sometimes used instead of the dative for indirect objects. For the logical subject of a passive verb, it may be used instead of the instrumental ("This is done *by me*"). There also exists a construction called a "cosmic genitive" where the genitive is construed

with the sentence as a whole—"For all men, this is an auspicious time."

Locative :

Used to express the place in which a thing is or in which an action occurs, as well as to express the place into which the action of the verb takes place. "He is in the city"; "He goes into the city."

Other uses : To translate English "among" and to express time within which: "He is among friends"; "in one moment...."

Vocative :

Used for address : "Mother, give me some food."

IV. The Declensions of deva, god, and phalam, fruit. These must be memorized. Note that deva is masculine (as are all nouns cited ending in -a), while phalam is neuter (like other nouns cited ending in -am). The declension of these nouns is identical except in the nominative, accusative, and vocative of all three numbers. Note that except for the singular of deva, the vocative is identical with the nominative.

Case	Singular	Dual	Plural
Nom.	devah/phalam	devau/phale	devāḥ/phalāni
Acc.	devam/phalam	devau/phale	devān/phalāni
Inst.	devena/phalena	devābhyām/phalābhyām	devaiḥ/phalāni
Dat.	devāya/phalāya	"	devēbhyāḥ/phalēbhyāḥ
Abl.	devāt/phalāt	"	"
Gen.	devasya/phalasya	devayoh/phalayoh	devānām/phalānām
Loc.	deve/phale	"	devesu/phalesu
Voc.	deva/phala	devau/phale	devāḥ/phalāni

Other points to note : like all other neuter nouns, phalam has the same nom. and acc. in all numbers. All nouns and adjectives have in the dual identical forms for the nom. and acc.; for the inst., dat., and abl.; and for the gen. and loc.

Now study the declension of deva in Devanāgarī.

Nom.	देवः	देवौ	देवाः
Acc.	देवम्	देवौ	देवान्

Lesson 2

Inst.	देवेन	देवाभ्याम्	देवैः
Dat.	देवाय	देवाभ्याम्	देवेभ्यः
Abl.	देवात्	देवाभ्याम्	देवेभ्यः
Gen.	देवस्य	देवयोः	देवानाम्
Loc.	देवे	देवयोः	देवेषु
Voc.	देव	देवौ	देवाः

VOCABULARY :

अश्व	aśva	horse
काक	kāka	crow
क्षत्रिय	ksatriya	ksatriya, the second varṇa; the warrior class
गज	gaja	elephant
गृहम्	grham	house
जलम्	jalam	water
देव	deva	god
नगरम्	nagarām	city
फलम्	phalam	fruit
पुत्र	putra	son
मित्रम्	mitram	friend

TRANSLATE into English :

अश्वान्पीडयति ॥१॥ गृहं गच्छामि ॥२॥ काको कुत्र तिष्ठतः ॥३॥ क्षत्रियस्य पुत्रं पश्य ॥४॥ क्षत्रियस्य पुत्रस्य गजौ नयामः ॥५॥ पुत्रस्य फले कुत्र तिष्ठतः ॥६॥ गृहात्पश्यतः मित्रे ॥७॥ जले गच्छन्ति गजाः ॥८॥

NOTE ON WORD ORDER : As you do the following sentences, remember that the normal word order is subject, object, verb. Adverbs are normally before the object or directly before the verb, but they may be put elsewhere. Since you have not yet had certain sandhi combinations, in some of the following sentences the words are numbered to show you what order to write the words in to avoid combinations which you have not yet had. Even where the order differs from the normal one, the sentence does not seem excessively abnormal in Sanskrit (though the emphasis may be changed).

TRANSLATE into Sanskrit in Devanāgarī : 1. Where² do the two friends¹ stand³ ? 2. The gods² vanquish¹. 3. I remember the city of the son of the kṣatriya (use sentence 5 above as a model). 4. He goes² to the house¹ from the city³. 5. We two see² two friends¹. 6. You (pl.) enter⁶ the city⁵ of the horses¹, crows², and⁴ elephants³.

LESSON 3

THE MIDDLE

In lesson I, you learned the present active endings. Like Greek, Sanskrit possesses another set of endings, called the middle, which you will learn in this lesson.

Originally, the middle indicated that the action of the verb is carried out for the sake of the subject, in the subject's interest, a distinction which can still be observed in some verbs in classical Sanskrit (especially in the epics). However, by the time of classical Sanskrit, the use of the endings had become rigid for the most part, so that a particular verb could take only active or middle endings. In this course, a verb will be assumed to take only active or middle endings. Which set of endings a verb takes can be determined by the third-singular form given in the citation of the verb (active in -ti; middle in -te).

Learn the present middle conjugation of labh. Other thematic middle verbs are conjugated in the same way.

	Singular	Dual	Plural
1st pers.	labhe	labhāvahe	labhāmahe
2nd pers.	labhase	labhethe	labhadhe
3rd pers.	labhate	labhete	labhante

लभे	लभामहे	लभामहे
लभसे	लभथे	लभध्वे
लभते	लभते	लभन्ते

VOCABULARY : from now on, verbs are cited with only their present 3rd sg. form and the root; classes are not given.

इदानीम्	idānim	now
एव	eva	only (placed after the word modified—see sent. 8), indeed.
कथम्	katham	how, interrogative

जन् (जायते)	jan, jāyate	be born
तत्र	tatra	there
न	na	not
न वा	na vā	or not (see sent. 1)
मन् (मन्यते)	man, manyate	think
लभ् (लभते)	labh, labhate	acquire, obtain
वा	vā	or (like ca, placed after the last member of the series)
वृत् (वर्तते)	vit, vartate	be
वृध् (वर्धते)	vr̥dh, vardhate	grow (intransitive)

TRANSLATE into English :

इदानीं तत्र राजमयं च पर्यासि न वा ॥१॥ गृहे कुत्र वर्तते ॥२॥ कथं जलं लभसे फलात् ॥३॥ जायते पुत्रः ॥४॥ पुत्रं मित्रं न मन्यसे ॥५॥ क्षत्रियो फले लभते ॥६॥ देव कुत्र गच्छन्ति राजाः ॥७॥ जलमेव नयामि गृहात् ॥८॥

TRANSLATE into Sanskrit in Devanāgarī : 1. Two crows² are born¹. 2. How¹ does he vanquish³ the ksatriya²? 3. I remember² the god¹ and⁴ grow³. 4. They two obtain³ only² a fruit¹. 5. There¹ in the city² are⁴ two friends³. 6. The crow² thinks³ the horse¹ an elephant². (see sent. 5 above.)

SANDHI OF FINAL VOWELS

LESSON 4

You have already learned two sandhi rules, namely that final -s becomes -h at the end of an utterance and that final -m becomes anusvāra before an initial consonant. Every language has such rules; Sanskrit is unusual in that virtually all such changes are written. Thus in English, we pronounce "the" differently before a vowel and a consonant, while we commonly say, "Put 'em on the table" (but write "them"). In the following three lessons, you will learn all of the rules for combining sounds in Sanskrit; in this lesson, rules for changing final vowels are given.

1. Final vowel + similar initial vowel. When two similar vowels, short or long, come together, they are replaced by a similar long vowel.

-a or -ā + a- or ā- → -ā- Ex. na + api → nāpi नपि
-i or -ī + i- or ī- → -ī- Ex. hi + iti → hīti हीति
-u or -ū + u- or ū- → -ū- Ex. sādhu + uktaṁ → sādhūktaṁ साधूक्तम्

2. -a or -ā + dissimilar vowel. When final -a or -ā comes together with an initial dissimilar vowel, short or long, both are replaced by the guṇa of the dissimilar vowel.

-ā + i- → -e- Ex. ca + iha → ceha चेह
-ā + ū- → -o- Ex. ca + uktaṁ → coktaṁ चोक्तम्
-ā + r- → -ar- Ex. ca + rṣiḥ → carṣiḥ चर्षिः

3. -a or -ā + diphthong. When final -a or -ā comes together with an initial diphthong, both are replaced by the vr̥ddhi of the diphthong's second element. Note that the second element of e (and of ai) is i (since e can be broken down into ai), while that of o (and of au) is u. Thus the replacing letter is ai and au respectively.

- ā + e → -ai- Ex. ca + eti → caiti कैति
 -ā + o → -au- Ex. sâ + osadhih → sausadhih सौसधिः
 -ā + ai → -ai- Ex. senâ + aiśvarya → senaiśvarya सेनैश्वर्यम्
 -ā + au → -au- Ex. iha + aunnatyam → ihaunnatyam ह्यैन्नित्यम्
4. Vowels (not ā) + dissimilar vowel or diphthong. When vowels, long or short, other than ā come together with a dissimilar vowel or diphthong, the vowel is replaced by its corresponding semivowel.

- ī + V → -y V- Ex. yadi + api → yady api यद्यपि
 -ū + V → -v V- Ex. bhavatu + evam → bhavatv evam भवत्वेवम्
 -ī + V → -r V- Ex. hoti + osadhih → hotrosadhih (a compound) होत्सोसधिः

5. -e and -o + a-. Before initial a-, final e- and o- are unchanged, but the initial a- is elided, to be replaced by an avagraha (written with an apostrophe in Roman transliteration, and by the sign ˆ in Sanskrit. The avagraha is not pronounced).

- e + a → -eˆ Ex. vane + api → vaneˆ पि वनेस्य
 -o + a → -oˆ Ex. so + api → soˆ पि सोस्य

6. -e and -o + Vowel (not a). Before vowels or diphthongs other than -ā, e and o are replaced by a, and the hiatus remains. -e + ˆv → -a ˆv- Ex. vane + āgaccha → vana āgaccha वन आगच्छ
 -o + ˆv → -a ˆv- Ex. prabho + ehi → prabha ehi प्र एहि

7. ai and au + Vowel. Before all vowels and diphthongs, ai becomes -ā, and the hiatus remains; au becomes -āv.

- ai + ˆv → -ā ˆv- Ex. kasmāi + api → kasmā api कस्मा अपि
 -au + ˆv → āv ˆv- Ex. devau + api → devāv api देवास्य

EXCEPTION : i, ū, and e as dual endings of nouns and verbs are unchanged before initial vowels. Thus phale atra, the two fruits are here. (Also exceptional in this regard is the final vowel of an interjection, as he āśva, "O horse!") These vowels are called pragrahya.

VOCABULARY :

अपि	api	even, also, though— placed after the word it goes with
कल्प (कल्पते)	kāp/kaipate	be fit for (+ dat.)

ग्राम	grāma	village
नृप	nṛpa	king
मनुष्य	manuṣya	man
भयम्	bhayam	fear
भोजनम्	bhojanam	food
मुखम्	mukham	face, mouth
वनम्	vanam	forest

EXERCISE : write in Devanāgarī the following combinations, applying the correct sandhi :

senā + āgacchati	kākau + iti
nadi + api	vane + api
mahā + īsih	vane + āgaccha
bhāno + atra + ehi	gacchati + iti

TRANSLATE into English :

नैव पश्यामि देवम् ॥१॥ वधन्ते श्वराः ॥२॥ न कल्पन्ते फलाभ्यश्चानां भोजनम् ॥३॥ पुत्रास्तत्र ग्रामेऽप्यश्वाः पीडयन्ति मनुष्यः ॥४॥ भयतश्चक्रियस्य मुखं पश्यति नृपः ॥५॥

(Sentence 4 is tricky. First determine the subject of the verb; then determine the cases of the other words.)

TRANSLATE into Sanskrit in Devanāgarī : 1. Only³ two crows² are⁴ there¹. 2. Horses³ are born¹. 3. Forests¹ also² are⁴ there³. 4. In fear¹ (abl), the warrior⁴ asks² the king³. 5. The king⁴ is fit³ only² for the village¹.

VOCABULARY :

अत्र	atra
अगम (अगच्छति)	āgam/āgacchati

here
come (this is gam pre-
fixed by ā; almost all
roots may take such
prefixes.)

LESSON 5

SAM̐DHI OF -as, -ās, -ś, -r

8. -as before voiced consonants. Before all voiced consonants (including h-), -as → -o. Ex. devaḥ + gacchati → devo gacchati; nṛpaḥ + viśati → nṛpo viśati.

9. -as before a-. Before a-, -as becomes -o and the a- becomes avagraha. devaḥ + atra → devo 'tra. ईशेन

10. -as before all vowels and diphthongs, except a- loses final s. Ex. devaḥ + eva → deva eva; nṛpaḥ + āgaccha → nṛpa āgaccha.

11. -ās before all vowels, diphthongs, and voiced consonants (including h) loses final s. Before vowels, the hiatus remains. Ex. devāḥ + viśanti → devā viśanti; devāḥ + api → devā api; nṛpāḥ + hi → nṛpā hi.

12. -s and -r become -ḥ before k-, kh-, p-, ph-, ś-, ṣ-, and s-, and at the end of an utterance. Ex. devaḥ + kutra → devaḥ kutra; devaḥ + phalam → devaḥ phalam; nṛpaḥ + smarati → nṛpaḥ smarati; punar + kutra → punaḥ kutra; āgaccheḥ + khalu → āgaccheḥ khalu.

13. -s, -r before c, ch, t, ṭh, and t, th are assimilated to the class of those letters (i. e. before c, s becomes palatal, etc.). Thus -s or -r + c-, ch- → -ś c-, -ś ch-. nṛpaḥ + carati → nṛpaś carati (the retroflex case is very rare and need not be learned).

-s or -r + t-, th- → -s t-, -s th- (here -s is unchanged). Ex. nṛpaḥ + tiṣṭhati → nṛpas tiṣṭhati; punar + tiṣṭhanti → punas tiṣṭhanti.

14. Except after a, and ā, -s becomes -r before all vowels, diphthongs, and voiced consonants (including h). Ex. putrayoḥ + hi — putrayor hi; gaccheḥ + api — gaccher api.

पुनर् (वर्ति)	punar vād/vadati
---------------	------------------

सह	saha
----	------

again
speak, say (Used with
a double acc., of the
thing said and the
person addressed).
with (placed after its
object, which is in the
instrumental, e.g. kâke-
na saha, with the crow).
Saha translates with of
accompaniment, not of
instrumentality.

Note on pracch/procchati : this verb takes a double accusative — the person asked and the thing asked about or inquired after. Pracch does not translate "ask for."

EXERCISE : write the following combinations in Devanāgarī, applying sandhi :

nṛpaḥ + vadati	manuśyāḥ + smaranti
nṛpāḥ + vandanti	vā + api
nṛpayoḥ + eva	phale (dual) + atra (careful)
nṛpāḥ + eva	vardhate + api
āgaccheḥ + iti + atra	punar + tiṣṭhataḥ
nṛpaḥ + ca	vadantu + api
kākāḥ + atra	devaiḥ + āgaccha
kākāḥ + atra	tatra + eva + upaviśa
kākau + atra + eva	tatra + r̥ṣiḥ + vasati

TRANSLATE into English :

क्षत्रियस्याश्वस्य भोजनं कुरु ॥१॥ अत्र क्षत्रिया गृहेषु अगच्छति ॥२॥ काको
श्वश्रव तत्र वर्तेते ॥३॥ क्षत्रिय इदानीं ग्राममागच्छति ॥४॥ नजस्य मुखं न

पश्यत्यश्वः ॥१॥ नृपस्य नगरेषु अगच्छन्त्यश्वतः ॥६॥ न लभतेऽत्र क्षत्रियो
जलम् ॥७॥ पुनरपि नगरं विशतः ॥८॥ नृपो मितस्य नगरं क्षत्रियं पूज्यति
॥९॥ नगरं अगच्छतो गजावत ॥१०॥ तत्रैव गृहे वर्ततेऽश्वस्य भोजनम् ॥११॥
क्षत्रियः सहगच्छति नृपः ॥१२॥

TRANSLATE into Sanskrit in Devanāgarī : 1. The crow and the horse come into the city. 2. Even in the forest, there are (vrt) water and food. 3. They ask the man about the village (see sent. 9 above). 4. Now the ksatriyas vanquish the two elephants.

LESSON 6

SAMDHI, CONTINUED

15. Final -r before initial r-. Final r, whether original or derived from -s according to rule 14, disappears before initial r-. If the vowel before the final -r is not long, it is lengthened. Ex. nīpatīḥ + ramate → nīpatī ramate; putrayoḥ + rathah → putrayo rathah; punar + rāmaḥ → punā rāmaḥ.

FINAL -n :

16. Before j- and ś-, -n becomes -ñ. If ś- is the initial letter of the next word, it is replaced by ch-. Ex. devān + jayati → devāñ jayati; sarvān + śūdrān → sarvāñ chūdrān.

17. Before l-, n becomes nasalized -l̥. Thus tām + lokān → tāml̥ lokān, written ताम्ल लोकां or, less often ताल्लोकां.

18. Before unvoiced palatal and dental stops (c-, ch-, t-, th-), a sibilant of those classes (i.e. ś, s) is inserted after -n, and -n becomes anusvāra. Ex. devān + ca → devāṃś ca; nīpān + tatra → nīpāṃs tatra.

FINAL -t :

19. Before any voiced sound (vowel, diphthong, voiced consonant, h-), -t becomes -d. If the initial letter of the next word is h-, the h- becomes dh-. Ex. etat + hi → etad dhi; avadat + eva → avadad eva. (Note : similarly, p → b, and -k → -g; but these are rare as finals). But 20-23 are exceptions to this rule.

20. Before l-, -t becomes -l̥. mukhāt + labhate → mukhāl̥ labhate.

21. Before c-, ch-, and ś-, -t becomes -c-. If the next letter is ś-, the ś becomes ch-. Ex. vīksāt + chāyā → vīksāc chāyā; tasmāt + ca → tasmāc ca; nīpāt + śamaḥ → nīpāc chamaḥ.

22. Before j-, -t becomes -j. grhāt + jālam → grhāj jālam.

23. Before nasals, -t becomes -n. grhāt + nayati → grhān nayati.

-n- Inside a word :

24. Dental -n- when immediately followed by a vowel or by -n-, -m-, -y-, or -v- becomes a retroflex -ṇ- if preceded in the same word by r, ṛ, r̄ or ṣ, unless there intervenes a palatal (except y), a retroflex, or a dental. Note : this is a rather difficult rule; it will help you to remember it if you think that a retroflex sound puts the tongue in a certain retroflex position; unless a sound occurs which changes the retroflex position of the tongue, -n- occurring in the same word is pronounced without the tongue changing its retroflex position and so is retroflex.

Ex. The inst. sg. of grāma is grāmena; the gen. pl. of śūdra and manusya are śūdrāṇām and manusyaṇām; the inst. sg. of ksatriya is ksatriyeṇa. But : the inst. sg. of ratha is rathena (while of nripa it is nripeṇa).

Miscellaneous Rules. Do not memorize these rules at this time.

25. -n- occurring as a final after a short vowel is doubled before an initial vowel. Ex. tiṣṭhan + atra → tiṣṭhann atra. tasmīn + api → tasmīnn api.

26. In general, ch is not allowed to stand after a vowel but becomes cch. Thus sâ + châyā → sâ cchâyā.

27. Non-final s becomes ṣ if immediately preceded by any vowel except a or ā, or if preceded by k or r, unless the s is final or followed by r. Thus the reduplication of sthā is tiṣṭhāi. The loc. pl. of senā is senāsu (see lesson 7) while of deva it is devesu.

VOCABULARY :

आनी (आनयति)	āni/ānayati	bring (this is ni prefixed by ā-)
तु	tu	but (placed after the word with which it is construed)
रथ	ratha	chariot
रत्नम्	ratnam	jewel
लोक	loka	world; mankind, people (used as a collective)
शूद्र	śūdra	a śūdra, a member of the 4th varṇa

EXERCISES : Write the following in Devanāgarī, applying sandhi :

krama, inst. sg.	ratnam, gen. pl.
śūdra, gen. pl.	manusya, inst. sg.
ratha, gen. pl.	kutaḥ + api
putrayoḥ + rathah	nayet + jalam
nripān + ca	grhāt + śūdraḥ
nripān + tu	tat + jñātvā
vadan + loke	phalāt + ca
devāt + lokah + eva	bhaveyuḥ + ratnāni
patih + ratnam	devan + jayati
bhavet + api	mukhāt + hi

TRANSLATE into English :

नृपस्य रत्नानि शूद्रस्य गृहे वर्तन्ते ॥१॥ नृपास्तत्रैव जयति ॥२॥ अलगच्छन्ति शूद्राणां रथाः ॥३॥ अश्वात् लभेते नृपौ ॥४॥ क्षत्रियास्तत्र पश्यामि देवास्तु न पश्यामि ॥५॥ पुनरत्नानि लभन्ते ॥६॥ नृपस्य नगराज्जलमत्र नयामः ॥७॥ अत्र लोके मनुष्याः कुत्र वर्तन्ते ॥८॥ राजाच्छूद्रा आनयन्ति ॥९॥ ग्राम आनयति शूद्रोऽयम् ॥१०॥ तत्र काका एव । राजानश्वाश्च न पश्यामः* ॥११॥ तिष्ठन्ति रथेषु क्षत्रिया राजाञ्जयन्ति च ॥१२॥

TRANSLATE into Sanskrit in Devanāgarī : 1. Again he sees the chariot. 2. From the forests śūdras lead their horses to the cities. 3. Does the ksatriya get food or not? 4. They two carry water from the town. 5. From fear of the elephant, the śūdra enters the city. 6. The king thinks the world of men (is) the world of the gods.

*The line in the middle of this sentence is called a daṇḍa (stick) and is equivalent to a period.

LESSON 7

AGNI, KĪRTI, SENĀ

Memorize the declensions of agni (m.), kirti (f.), and senā (f.). Note that it is not possible to tell from the citation form whether agni is masculine or feminine. Most nouns in -i are masculine; therefore, such nouns will not be marked in the vocabulary; but feminine nouns in -i will be followed by "f." in the vocabulary.

Note that the only cases in which agni is different from kirti are the instrumental singular and the accusative plural.

	Singular	Dual	Plural
Nom.	agniḥ	agni	agnayaḥ
Acc.	agnim	"	agnim
Inst.	agninā	agnibhyām	agnibhiḥ
Dat.	agnaye	"	agnibhyaḥ
Abl.	agneḥ	"	"
Gen.	"	agnyoḥ	agninām
Loc.	agnau	"	agnisu
Voc.	agne		
Nom.	kirtiḥ	kirti	kirtayaḥ
Acc.	kirtim	"	kirtiḥ
Inst.	kiriyā	kirtibhyām	kirtibhiḥ
Dat.	kirtaye	"	kirtibhyaḥ
Abl.	kirtēḥ	"	"
Gen.	"	kirtyoḥ	kirtinām
Loc.	kirtau	"	kirtisu
Voc.	kirte		
Nom.	senā	sene	senāḥ
Acc.	senām	"	"
Inst.	senayā	senābhyām	senābhiḥ

Dat.	senāyai	"	senābhyaḥ
Abl.	senāyāḥ	"	"
Gen.	"	senayoh	senānām
Loc.	senāyām	"	senāsu
Voc.	sene		

Note that both senāyai and senāyāḥ before a word beginning with a vowel become senāyā.

VOCABULARY :

अग्नि	agni	fire
अतिथि	atithi	guest
अरि	ari	enemy
कथा	kathā	story
कवि	kavi	poet
कीर्ति f.	kīrti, f.	glory, fame
छाया	chāyā	shadow
ब्राह्मण	brāhmaṇa	
भूमि f.	bhūmi, f.	ground, earth
सेना	senā	army

TRANSLATE into English. Note that in Sanskrit, unlike English, a question need not have special word order. Sentence 7 below is a question.

तत्र गजेः सहस्राण्युच्छति नृपस्य सेना ॥१॥ तत्र च्छायायां तिष्ठति ब्राह्मणः कथां वदति च (see samdhi rule 26) ॥२॥ कीर्त्यैव देवानां लोकं लभते क्षत्रियाः ॥३॥ ग्रामं विधाति क्षत्रियोऽरिं पश्यति च ॥४॥ अत्रैवानां फले लभते मित्रे ॥५॥ सेनया कीर्त्या च सह नृपो नगरं विधाति ॥६॥ अत्र कथायां क्षत्रियो नृपो वा भूमिं जयति ॥७॥ न देवा भूमौ तिष्ठन्ति ॥८॥ पुनरपि रथे तिष्ठतः क्षत्रिया-वरीज्जयतश्च ॥९॥ ब्राह्मणो गृह्णादन्नं गच्छति ॥१०॥ वनेऽप्यतिथयो जलं भोजनं च लभन्ते ॥११॥ नृपस्यारीणां भयात्नगर एव तिष्ठन्ति कवयः ॥१२॥

TRANSLATE into Sanskrit : 1. The king sees jewels in the village and leads his armies there. 2. The king stands in the shadow of jewels and sees his army. 3. Brāhmaṇas with Śūdras obtain water and food from the village. 4. In the army of the king, there are elephants, horses, chariots and Kṣatriyas. 5. The king vanquishes and guests come to the world of the gods. 6. The Śūdra leads the horses from the fire.

LESSON 8

THE IMPERFECT ACTIVE

I. The imperfect active. This tense, used for past action, is formed on the same stem as the present (see lesson 1). It is made by prefixing the augment a- before the stem, and then by adding the imperfect active endings given below to the stem. Note that the augment is added *before* the stem, but *after* any prefixes which the verb may have, as will be shown below. Learn the imperfect active endings (here added to bhū) :

	Singular	Dual	Plural
1st pers.	abhavam	abhavāva	abhavāma
2nd pers.	abhavaḥ	abhavatam	abhavataḥ
3rd pers.	abhavat	abhavatām	abhavan
	अभवम्	अभवतम्	अभवाम
	अभवः	अभवतम्	अभवन्त
	अभवत्	अभवतम्	अभवन्

When the augment is added to a prefixed verb, any sandhi required is employed according to the rules you have already learned. For example, āgam means "come." āgacchati means "he comes." "He came" is ā (prefix) + a (augment) + gacchat → āgacchat (see Sandhi rule 1). "He brought" is ānayāt (ā + a + nayāt). ni-vas means "live, dwell." "He dwelt" is ni + a + vasat → nyavasat. Upaviś means "sit." "He sat" is upa + a + viśat → upāviśat.

II. Learn sandhi rule 25 on page 20 : -n occurring as a final after a short vowel is doubled before an initial vowel. Thus abhavan + atra → abhavam atra.

III. An interrogative is changed into an indefinite by adding cit after it. Thus :

kutra cit	somewhere
katham cit	somehow
kadā cit	some time: once (upon a time) (kadā means when).

By putting api after an interrogative, an indefinite is also formed. This indefinite, however, is generally used as a universal with a negative.

na kutrāpi	nowhere, not anywhere
na kathamapi	not in any way, under no circumstances
na kadāpi	never

Similarly, cana can be added like api for the same meanings. But the universality implied by cana is weaker than that implied by api.

na kutra cana	nowhere
na katham cana	not in any way, under no circumstances
na kadā cana	never

VOCABULARY :

अपि	api	see III above; even, also, though
उपविष् (उपविशति)	upaviś/upaviśati	sit down (viś prefixed by upa)
कदा	kadā	when (interrogative)
कन	cana	see III above
चित्	cit	see III above
नष् (नश्यति)	naś/naśyati	perish, be lost
निवस् (निवसति)	nivas/nivasati	live, dwell (vas prefixed by ni)
मुच् (मुञ्चति)	muc/muñcati	loose, release, free
यम् (यच्छति)	yam/yacchati	yield, give, bestow
वस् (वसति)	vas/vasati	live, dwell
वह् (वहति)	vah/vahati	pull, drag
शस् (शंसति)	śamś/śamsati	praise

TRANSLATE into English :

न कुत्रापि न्यवसन्तरसो नृपस्य ॥१॥ अरिभ्यः क्षत्रियानमुञ्चन्तुपुः ॥२॥ मित्रे रस्य कुत्रावहन्तम् ॥३॥ न कदा चनाशसन्तुपस्यारीक्यविः ॥४॥ कदा चिद्विनेजस-
च्छुद्र इदानीं तु नगरे ब्राह्मणैः सह वसति ॥५॥ कवीनां कथाः कीर्तये कल्पन्ते ॥६॥

भयाद्गुणविशानरयो ज्वानाजान्धार्यामुञ्चन् ॥७॥ वनस्य क्छायायामतिष्ठ-
दक्षत्रियो ऽरीणां सेनामयीडयन् ॥८॥ ग्रामाद्गुहं कवये जलमानयद्ब्राह्मणः ॥९॥
नृपो ब्राह्मणोभ्यः कविभ्यश्च रत्नानि यच्छति ॥१०॥ न कदापि मनुष्यैर्वदन्ति
देवाः ॥११॥ कथं विच्छुद्रयोश्चरवौ रथं नगरमवहताम् ॥१२॥

(Note on sentence 11 : the instrumental by itself may mean "with," "in the company of," "together with," as well as the instrumental followed by saha.)

TRANSLATE into Sanskrit : 1. The poets lived in the villages of the king of the earth. 2. The two friends stood on the chariot and freed the elephants from the enemies' army. 3. Once, guests came here to the village, but now not even a crow comes. 4. From fear of his enemies, the king did not even look at (paś) his food. 5. The ksatriya brought the two horses to his house and gave (them) food. 6. They went by chariot to the city of the enemies and perished.

LESSON 9

THE IMPERFECT MIDDLE : USE OF ITI

I. The imperfect middle. Like the other tenses you have learned and will shortly learn (present, imperfect, optative, imperative), the imperfect middle is built on the present stem, which you learned to form in lesson 1. Like the imperfect active, it takes an augment. Verbs which are middle in the present are also middle in the imperfect and other tenses. Learn the following forms :

	Singular	Dual	Plural
1st pers.	alabhe	alabhāvahi	alabhāmahi
2nd pers.	alabhathāḥ	alabhethām	alabhadhvam
3rd pers.	alabhata	alabhetām	alabhanta
	अलभे	अलभावहि	अलभामहि
	अलभथाः	अलभेथाम्	अलभध्वम्
	अलभत	अलभेताम्	अलभन्त

II. The use of iti. In English, we use what is called indirect discourse to report direct speech (when we do not quote directly). Thus we commonly use sentences such as "He said that he would come tomorrow", "He asked where the table was." In Sanskrit, there is no indirect discourse; all such English sentences must be translated by turning the indirect discourse into direct discourse, that is, by putting the utterance reported into quotes. When this is done, the word *iti* is placed after the utterance, and the main verb of the sentence with its subject and object after that. For example, "He said that the Brāhmaṇa came" would be translated "The Brāhmaṇa came," *iti* he said," that is, ब्राह्मण आगच्छदित्यवदत्.

Before you translate a sentence with indirect discourse into Sanskrit, always put the indirect discourse into quotes (i.e. make it into direct discourse) so that you know what tenses and forms to use. Thus "He said that you should come here"

would be rendered," "Come here, it he said." (You will have the imperative in a future lesson, at which time sentences of this type will be practiced.) The *iti* construction may also be used, of course, to report direct discourse. For example, "The Brāhmaṇa asked, 'Where has he gone?'" would be rendered, *ब्रह्मणोऽपि पृच्छद्वासाः*.

In English, *iti* sentences can be translated either by direct or by indirect discourse, whichever seems more appropriate. The Sanskrit sentence 2 lines above, for example, might be translated "The Brāhmaṇa asked where he went."

There is another use of the *iti* construction which you need not learn actively now, but which you should be acquainted with. An *iti* clause may be used to signify what a person thinks, and hence his reason or intention. For example, "He did not come because the Brāhmaṇa was there" might be translated, "The Brāhmaṇa was there *iti* he did not come."

VOCABULARY:

वाचायं	ācārya	teacher, preceptor
इति	iti	thus—see section II above
पुस्तकम्	pustakam	book
युद्धम् (युद्धम्)	yuddham	war, battle
वृक्ष	vikṣa	tree
पुत्र	śiṣya	pupil
सदा	sadā	always
सेव (सेवते)	sev/sevate	serve, honour; frequent (as animals a woods)
हि	hi	for (conjunction). e.g. "For Brutus is an honourable man." Placed after word, like tu.

TRANSLATE into English:

शिष्या हि सदाचार्यसेवन्त इति ब्राह्मणोऽब्रुत् ॥१॥ नृपस्य कवयः कीर्तः फलम-
लभन्त ॥२॥ देवानां लोके वृक्षेषु फलानि सदा वर्तन्ते मनुष्याणां लोके तु कदा
चिदेव ॥३॥ युद्धेऽपि अनश्वताम् ॥४॥ वनादध्यागच्छद्गजो नगरमविशन्च ॥५॥
कुमारोऽज्ज्वान्शञ्जालभन्तेत्यपृच्छन्नृपः क्षत्रियान् ॥६॥ वृक्षस्य च्छायायां
मिते आचार्यमपश्यतां तत्रागच्छतां पुस्तकान्यलभेतां च ॥७॥ नृपस्य ग्रामे ज्यायत
शुद्धं दुःखम् ॥८॥ शुद्राऽप्युद्रोऽजायतेत्यब्रुद्वासाः ॥९॥ युद्धे कथं जयामीति नृप

Lesson 9

आचार्यमपृच्छत् ॥१०॥ कवीनां मुखेऽभ्यासन्त नृपस्य कीर्तः कथाः ॥११॥
शैत्यमपि नाज्यन्तृपोऽरीणां नगरमित्यवदच्छिष्यानाचार्यः ॥१२॥

(For sentence 12, remember that *vad* takes a double accusative).

TRANSLATE into Sanskrit: 1. The boy (putra) said that the teacher is coming. 2. The king stood in the shadow of the tree and saw the battle of (his) ksatriyas with the enemy (pl. use simple instrumental without saha). 3. In the woods, the students obtained two fruits and brought (them) to (their) friend's house. 4. "For the books of the poets were fit (kip) for glory," said the teacher. 5. The fame of the army grew in the world (loka). 6. From the mouths of poets were born the stories of the gods.

VERSE: beginning with this lesson, an unaltered verse from a Sanskrit book will be given. You will not be required to be able to read these verses for examinations and you will not be held responsible for the vocabulary in them. If you have time, study them so that you can read them in class the day the lesson is discussed. You may wish to memorize them.

को देशः कानि निवाणि कः कालः कौ व्ययामौ ।

कञ्चाहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥

क who, what (interrog.) शक्ति power, ability

देश place, home place मे my, of me

काल time चिन्त्यम् it is to be pondered

व्ययामौ expenditure and income मुहुर्मुहुः again and again

बह्वम् I

equivalent. Hence the nom. sg. of pad is pāt. Learn the declension of pad, m., foot:

	Singular	Dual	Plural
Nom.	pāt	pādu	pādāḥ
Acc.	pādam	pādu	pādāḥ
Inst.	padā	padbhāṃ	padbhīḥ
Dat.	pade	"	padbhyaḥ
Abl.	padāḥ	"	"
Gen.	"	padoḥ	padām
Loc.	padi	"	patsu

With the exception of the declensions ending in -an, in -ī, and in -ant, which you will learn in the next few lessons, few consonantal stems distinguish between strong and weak in classical Sanskrit. Pad is the only one you will have in these lessons. Other consonantal stems are no different in the strong cases than in the weak ones.

The following material on final consonants should *not* be memorized. Look it over and become acquainted with the principles involved.

Permitted final consonants in Sanskrit. It will have been seen that at the end of the nom. sg. of consonantal stems, there is a consonant which must be changed to conform to certain rules. In addition, before the pāda endings such changes are made (though they cannot be discerned in pad), and they occur in other places. In the following discussion, final consonant means that consonant which may occur at the end of an utterance or at the end of a word before sandhi is applied (and before the pāda endings).

Permitted final consonants are quite restricted. The following may not occur:

sibilant; semivowel; voiced non-aspirate series; palatal; any aspirate (including h).

It is easier to specify what is permitted. Rare letters, which for all practical purposes may be ignored, are given in parentheses:

-k	(-ṅ)	
-t	(-ṇ)	
-t	-n	
-p	-m	(-l) visarga

LESSON 10

DECLENSIONS OF NADĪ AND PAD

I. Learn the declension of nadī, river:

	Sing.	Dual	Plural
Nom.	nadī	nadyau	nadyāḥ
Acc.	nadīm	"	nadīḥ
Inst.	nadyā	nadibhāṃ	nadibhīḥ
Dat.	nadyai	"	nadibhyaḥ
Abl.	nadyāḥ	"	"
Gen.	"	nadyoḥ	nadinām
Loc.	nadyām	"	nadiṣu
Voc.	nadī		

This is the declension of all nouns and adjectives in -ī of more than one syllable. All such words are feminine.

II. Consonantal Stems—pad. Many Sanskrit nouns and adjectives end in consonants. Such stems often distinguish between strong and weak forms, a distinction, made by a difference in the quantity of the stem vowel (long/short) or, as will be seen in future lessons, by the presence of a nasal (strong) or its absence (weak). For masculine and feminine words, the first five cases going horizontally are strong, the rest weak. That is, the sg. nom-acc, dual nom-acc, and pl. nom. are strong. In neuter stems (to be exemplified later), only the plural nom-acc. are strong. Endings beginning with a consonant are treated as new discrete words when they are added to a consonant stem and are therefore called the pāda (word) endings. They are: dual inst-dat-abl. (bhāṃ), pl. inst. (bhīḥ), pl. dat-abl. (bhyaḥ), and pl. loc. (su). When these endings are added, the sandhi rules you have learned are applied to the combination.

In Sanskrit, a voiced non-nasal stop cannot stand at the end of an utterance; it must be converted to its unvoiced

There are no other permitted final consonants. Which of these sounds the final consonant of a consonant stem becomes is often straightforward, as the final is the closest related sound to that of the final consonant of the stem (e.g. pāt from pād). In some cases, however, a final consonant may become either -k or -t, depending on its heredity (i.e. on what it was in Indo-European). In general,

- c → -k
- j → -k or -t
- ṣ → -k or -t
- ś → -t
- h → -k or -t.

Examples: vāk → vāc; vanij → vanik; virāj → virāt; dīs → dik; viś → vit; prāvṛṣ → prāvṛt; -duh → -dhuk; havayavāḥ → havayavāt.

Samdhi of -k and -t. Before a nasal, -t → -ṇ; -k → -ṇ. Thus virāt + na → virāṇ na; vāk + me → vāṇ me. Before voiced sounds, -t → -d, -k → -g. vanik + dadāti → vanij dadāti; havayavāt + āgacchati → havayavād āgacchati. Before h-, -t → -ḍ, -k → -ḡ, and h- becomes ḍh- and gh- respectively. Ex. prāvṛt + hi → prāvṛd ḍhi; vanik + hi → vanij ghī.

Grassmann's Law: In the examples given immediately before the above paragraph, you will notice that -duh → -dhuk. In late Indo-European, there was a phonetic law that two aspirated consonants could not occur in the same syllable (i.e. in the same word with only one vowel intervening). If such a juxtaposition did occur, the aspiration of the first occurring consonant was lost. In some environments, however, (e.g. the nominative singular), the aspiration was lost before Grassmann's rule could be applied; in such environments, therefore, the first aspiration was retained. For example, the Greek word for hair is thīks. Here, both consonants were originally aspirated. In the nominative, thīks, the aspiration of the -k- has been lost before -s of the nom. sg. In the genitive, however, no such rule operates, and so Grassmann's law comes into play, making the form thīkh-os. In Sanskrit, this rule produces a few strange forms. The two most commonly involved roots are dah (burn) and duh (to milk). In compounds using these two roots to form consonantal stems, we find n. sg. -dhāk, acc. sg. dagham;

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n. sg. -dhuk; acc. sg. -dugham. Also involved are the present forms of the root dhā (see page 95).

VOCABULARY : From now on, vocabulary is given in Devanāgarī only.

त्वक् (f. nom. sg. त्वक्)	skin
देवी	goddess
नदी	river
पत्नी	wife
पद् (m.; nom. sg. पत्)	foot
वणिक् (m.; nom sg. वणिक्)	merchant
वाक् (f; nom sg. वाक्)	speech; words (as "spoke these words")
वाणी	tank (Indian usage—i.e. artificial pond)
स्पर्श (स्पर्शति)	touch

TRANSLATE into English:

वाप्य जलं पत्न्यै ब्राह्मण आनयति ॥१॥ देव्या वाचं सदा मनुष्याः सेवन्त इति शिष्योऽबदत् ॥२॥ मुद्दे नृपस्य त्वन्मपि नास्पृशन्नरः ॥३॥ वणिक्तिभः सह नृपो रत्नान्यपयत् ॥४॥ देवानां लोके गङ्गाया* जलं देवस्य पादौ स्पृशतीत्यबदच्छुद्धं ब्राह्मणः ॥५॥ न कदापि शिष्य आचार्यस्य पत्न्या मुखमपश्यत्पादावैव तु ॥६॥ शिवस्य पत्नीमुपैति वदन्ति (break: "patnīm 'umā' iti...") ॥७॥ न देवानां पादौ भूमि कदापि स्पृशन्ति ॥८॥ अतः वृक्षाणां छायासु वणिज उपविश्य-न्नास्त्रोपभूयश्च पुस्तकान्यप्यच्छन् ॥९॥ सदैव हि वयंते कवीनां कीर्तय इति देवीमवदच्छिवः ॥१०॥ शिष्यः पुस्तकं पदास्पृशदिति शूद्र आचार्यमवदत् ॥११॥ अतः फलान्यश्वानां शोभनायैव कल्पन्त इत्यमन्यत वणिक् ॥१२॥

TRANSLATE into Sanskrit: 1. The god came to the river with the goddess. 2. The pupil touched the feet of the poet and said, "I remember always the words of (my) teacher." 3. The merchants brought jewels from the city for (their) wives. 4. The kings perished in war and (their) wives became shadows in the stories of poets. 5. Again the Śūtras bring water from the tank in the city of the merchants. 6. "How does the merchant always bring jewels?" the king asked the Brāhmaṇa.

*Gāṅgā—the Ganges.

VERSES:

लोभात्क्रोधः प्रभवति लोभात्क्रामः प्रजायते ।
 लोभान्मोहश्च नाशय लोभः पापस्य कारणम् ॥
 लोभात्क्रोधः प्रभवति क्रोधाद्दोहः प्रवर्तेते ।
 द्रोहेण नरकं याति शास्त्रज्ञोऽपि विचक्षणः ॥

लोभ	greed	नरकम्	hell
क्रोध	anger	याति	(he) goes—same meaning as gacchati
प्रभू	proceed, arise (pra + bhū)	शास्त्रज्ञ	a knower of the śāstras
काम	desire	विचक्षण	wise, clever
प्रजन्	be born (pra + jan)		
मोह	delusion, folly		
नाश	destruction, ruin		
पाप	sin, evil		
कारणम्	cause		
द्रोह	treachery		
प्रवृत्	proceed (pra + vṛt)		

LESSON 11

DECLENSIONS OF DĀTṚ, RĀJAN

I. Rājan/nāman. Stems of this class are masculine or neuter. Memorize the declension of rājan (masculine), noting where the forms of nāman (neuter) differ (where they are italicized).

Sing.	Dual	Plural
Nom. rājā/nāma	rājānau/nāmanī	rājānaḥ/nāmānī
Acc. rājānam/nāma	"	rājānaḥ/nāmānī
Inst. rājñā/n āmnā	rājabhyaṁ/nāmanibhyaṁ	rājābhiḥ/nāmabhiḥ
Dat. rājñe/nāme	"	rājābhyaḥ/nāmanibhyaḥ
Abl. rājñah/nāmanah	"	"
Gen. "	rājñoh/nāmanoh	rājñām/nāmānām
Loc. rājñī/nāmani	"	rājñasu/nāmāsu
Voc. rājan/nāman	"	"

Note that the masculine noun is strong in the first cases going horizontally (as described in the last lesson), while nāman, the neuter, is strong only on the plural nom-acc. In the weak cases (except for those with pāda endings), the -n- which immediately follows -j- in rājā is palatalized, a rule which is followed whenever -n follows j-. In nāman, there is no need to palatalize the -n-, since it follows -m- and the combination -mn- is permissible. In the word ātman, m., self, an -a- is inserted between the -tm- and the -n- in the weak non-pāda cases, since the combination -tmn- cannot occur in Sanskrit. Thus the inst. sg. is ātmanā, the dat. sg. ātmane, etc. (but the dual inst. ātmabhyām).

II. The declension of dātṛ, giver. -tr is the suffix used to form agent nouns, like English -er, to which it is related. In general, -tr is added to the guṇated root (e.g. kartṛ, doer, from kr, do); however, you need not be able to form an agent noun from a root, though you should be able to recognize them. Note

that as with *rājan*, *dātr* makes a distinction between strong, weak, and *pāda* cases. All nouns in -tr are masculine, with the exception of those nouns of relationship which happen to be feminine (e.g. mother).

	Sing.	Dual	Plural
Nom.	dātā	dātārau	dātārah
Acc.	dātāram	"	dātāṃ
Inst.	dātṛā	dātṛbhyām	dātṛbhiḥ
Dat.	dātṛe	"	dātṛbhyā
Abl.	dātṛ	"	"
Gen.	"	dātṛōḥ	dātṛṇām
Loc.	dātari	"	dātṛṣu
Voc.	dātār		

Note that *pitr*, *mātr*, and other words of relationships (except *svasr*, *sister*) are declined with -ar- rather than -āt- in the strong forms. * Thus

Nom.	pitā	pitarau	pitarah
Acc.	pitarām	"	as with dātṛ

The other cases are declined in the same manner as *dātṛ*

VOCABULARY:

दातृ	धृवर
धर्म	dharmā (untranslatable). law; religious or moral merit; duty; justice; piety; morality
नामन् (neuter)	name
पठ् (फलि)	read, recite
पितृ	father; (dual) parents; (pl.) manes
भ्रातृ	brother
मातृ (feminine)	mother
मृग	deer; any wild beast
राजन्	king
स्वसृ (feminine)	sister

*Note that the endings of the feminine nouns in -r are the same as the masculine endings, except in the accusative plural, where the feminine nouns take -īh.

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TRANSLATE into English:

राज्ञः पितरं रथेऽपश्यन्कवयः ॥१॥ अश्वानां दातृणां नामान्यपृच्छद्राजा ॥२॥ वने राजानो मृगानपीडयन्ति ब्राह्मण अवदन् ॥३॥ इशानी ब्राह्म पत्या च सह वनं विश्रान्तीयवदद्रामः ॥४॥ तत्र ब्राह्मोः पुत्राणां युद्धे धर्मोऽप्यनश्यत् ॥५॥ दातृनुसरा सेवन्ते देवा इति पुस्तके ब्राह्मणोऽपठत् ॥६॥ राज्ञो ब्राह्मः पुत्रा वृक्षस्य च्छायायामुपाविशाम्भस्य कश्यामपठश्च ॥७॥ धर्मस्यानयोऽनश्यन्युद्ध इति राज्ञः कवयोऽवदन् ॥८॥ माता पुत्रं नगरमानयन्तत च न्यवसत् ॥९॥ कवीनां पुस्तकेषु पुत्राः सदा पितरौ सेवन्ते मनुष्याणां लोके तु कदा चिदेवेत्याचार्यः शिष्यानवदत् ॥१०॥ राजनरय इदानीमागच्छन्तीत्यवदद्ब्राह्मणः ॥११॥ लोकस्य पितरावृमा शिवश्चेति कालिदासस्य पुस्तके शिष्योऽपठत् ॥१२॥

TRANSLATE into Sanskrit: 1. The son of the king's brother entered the fight and perished. 2. The poets recited the names of the god. 3. The teacher said that on the earth, dharmā does not always grow. 4. The king Bharata entered the forest, touched the feet of this brother. Rāma, and went again to the city. 5. The water of the river Gāṅgā touches the feet of Hari in the world of the gods. 6. Because elephants frequent the river, the Brahmanā did not go there (use it in construction for the "because" clause).

VERSES:

दुरारोहं	hard to attain	अपचार	fault, improper act
पदम्	position	ब्राह्मण्यम्	Brahminhood
सर्वं	all	इव	like
नमस्कृतं	honored	दुष्य (दुष्यति)	be spoiled
सर्वलोकनमस्कृतं	honored by all the world		
स्वल्प	small		

धनानि भूमौ पञ्चदश्व गोष्ठे भार्या गृहद्वारि जनः श्रमशाने ।
देहस्त्रिचतायां परलोकमार्गे कर्मनिगो गच्छति जीव एकः ॥

धनम्	money, wealth
पशू (nom. pl. पञ्चवः)	cow
गोष्ठे	corral
भार्या	wife

गृहद्वारं	door (dvār) of the house
जनः	people. Here, one's people, i.e. relatives and friends
भस्मशानम्	cemetery, burning ground
देह	body
चित्ता	pyre
पर	other
मार्ग	way
परलोकमार्ग	path into the other world
कर्म	karma, one's previous actions which determine rebirth
अनुग	following
कर्मनुग	followed by karma, accompanied by karma
जीव	soul; transmigrating body
एक	one, alone

LESSON 12

DECLENSIONS OF AHAM, TVAM, SA

The words aham, tvam, and sa are respectively the first, second, and third person pronouns. Aham (I) and tvam (you) have the same forms for all three genders, but sa (he, she, it, they) has different forms in different genders. Memorize the following declensions. Where two forms are given, they may be used interchangeably, except that the latter form (mā, me, nau and nah; tvā, te, vām, and vah) may not be used at the beginning of a sentence or before the particles ca, eva, or vā.

	Singular	Dual	Plural
Nom.	अहम्	आवाम्	वयम्
Acc.	माम्/मा	आवाम्/नौ	अस्मान्/तः
Inst.	मया	आवाभ्याम्	अस्माभिः
Dat.	मह्यम्/मै	” /नौ	अस्मभ्यम्/तः
Abl.	मत्	”	अस्मत्
Gen.	मम/मै	आवयोः/नौ	अस्माकम्/तः
Loc.	मयि	”	अस्मात्
Nom.	त्वम्	युवाम्	यूयम्
Acc.	त्वाम्/त्वा	युवाम्/वाम्	युष्मान्/वः
Inst.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्यम्/तै	”/वाम्	युष्मभ्यम्/वः
Abl.	त्वत्	”	युष्मत्
Gen.	त्वव/तै	युवयोः/वाम्	युष्माकम्/वः
Loc.	त्वयि	”	युष्मात्
Nom.	सः	तौ	ते
Acc.	तम्	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	ताभ्याम्	तेभ्यः
Abl.	तस्मात्	”	”

The following is the masc. of sa.

Gen.	तस्य	तयोः	तेषाम्
Loc.	तस्मिन्	"	तेषु

The feminine of sa is as follows:

Nom.	सा	तै	ताः
Acc.	ताम्	"	"
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तस्यै	"	ताभ्यः
Abl.	तस्याः	"	"
Gen.	"	तयोः	तासाम्
Loc.	तस्याम्	"	तासु

The neuter of sa differs from the masculine only in the nom. and acc.

Nom.	त्	ते	तानि
Acc.	"	"	"

Note that the form sah (nom. masculine sg.) loses the final -s before all consonants. Thus sa gacchati, *not* so gacchati, he goes. But so 'gacchat, he went, since sah does not lose final -s before vowels and diphthongs.

Note that the third person pronoun may be used as a pronoun (as English he, she, it, they) and also as an adjective to modify nouns and other pronouns with a meaning roughly corresponding to the English adjective "that" (though weaker). Thus tat phalam, that fruit; sa śiṣyaḥ, that pupil. When used to modify another pronoun, sa is best not translated. Thus so 'ham 'tī (literally, "that I," "I, who am the contextual subject").

THE WORD SAKĀŚA:

In Sanskrit, there are several words meaning "vicinity," "nearness," "presence." These words are used in a peculiar way:

tasya sakāśāt: from him (i.e. from his presence).

tava sakāśe: near you (i.e. in your presence)

tava sakāśam: to you (i.e. to your presence).

In each case, this construction can be used only when the English may be replaced by the literal meaning of the Sanskrit.

VOCABULARY:

अहम्	I (see above in the lesson)
इव	like (placed after the word it governs)

गिरि	mountain
तस्मात्	therefore (lit. "from that")
तस्मै	you (see above)
पत/पतति	fall, fly
पि/पिबति	drink (the present stem is reduplicated)
व	he, she, it, they (see above in lesson)
सकाश	vicinity, nearness, proximity, presence (see lesson).

TRANSLATE into English:

स राजासीनजयसे च तस्माद्गिरिरेषपवननययञ्च ॥१॥ स मनुष्यो गङ्गाया जलम-
पिबद्देवानां लोकमलभत च ॥२॥ राज्ञः सकाशाद्ब्राह्मण आगच्छन्पुत्राय च
पुस्तकानययच्छत् ॥३॥ अहं हि राजा । मम सकाशे ब्राह्मणा अपि तिष्ठन्तीत्य-
ब्रह्मचारिरिति ब्राह्मणो राजानमब्रह्म ॥४॥ नाहं तव पत्नीति दमयन्ती* तं
भूदं भयानददत् ॥५॥ त्वङ्मयान्मनुष्या युद्धे न नययन्ति गृहेषु तु तिष्ठन्त्येवमपठ-
द्राज्ञः सकाशे कविः ॥६॥ वृक्षे फलानीव तस्य पितुः पुत्रा अवर्धन्त ॥७॥ राज्ञः
पत्नीव भूद्रस्य पत्यययनानवययत् ॥८॥ मातुस्ते सकाशादहं तत्फलमानयामीति
मम पत्नीमिवदत्स कविः ॥९॥ तवारीणां कीर्तयस्तेषां कवीनां मुखेवैव वर्तन्ते
॥१०॥ गजस्य च्छायामपश्यद्वाचा गिरिः पतलीयमयत च ॥११॥ न कदापि
ब्रह्मणं सकाशे जलं पिबामीति ब्राह्मणस्तान्वापिजोडदत् ॥१२॥

TRANSLATE into Sanskrit: 1. "I saw the mountain of your father and came to you," said the kṣatriya. (for "to you," use "to your presence"). 2. In no way do men grow like the shadows of trees said the king to the poet. 3. In the forest on the mountain of the Brāhmanas, deer and crows drink water. 4. In my presence, the voice of the goddess said, "Your father has come to the world of Indra." (Be sure to get the order correct for this sentence.) 5. Again he read the names of Śiva before (in the presence of) our (dual) son. 6. That god, the giver of dharma, entered here into the world.

VERSES:

विदेहमुक्तिविषये तस्मिन्निवसत्तयाप्तके ।
चित्तनाशो विरूपाक्षे न किं चिदपि विद्यते ॥
न गुणा नागुणास्तत्र न श्रीर्नाश्रीर्न लोलाता ।

* A proper name.

न चोदयो नास्तमयो न हर्षमर्षसंविदः ॥

न तेजो न तमः किं चित्र संख्यादिर्न रात्रयः ।

न सत्ता नापि वासत्ता न च मध्यं हि तत्तदम् ॥ लघुयोगवासिष्ठः

वि prefix: without

देह body

मुक्ति (cf. मुच्) release (from saṃsāra); salvation

विषय realm, subject, object

विदेहेमुक्तिविषय whose scope is the salvation which comes from

चित्तम् having no body (i.e. no consciousness of body)

लय mind; mental faculty

आत्मक characterized by (lit. whose very self is)

चित्तलयआत्मक characterized by dissolution of the mental faculty

नाश destruction

चित्तनाश destruction of the mental faculty

रूप form

आख्या name; appearance

विरूपाक्ष whose appearance is formless

किम् what (interrogative, nom. neut. sg.)

विद्यते there is

गुण guna—there are 3 guṇas or strands

अ- alpha privative, corresponding to “un-” in

श्री: English. Not-

wealth; splendour or beauty which comes from

wealth

लोभलत tremulousness, unsteadiness

उदय rising, success

अस्तमय setting, disappearance, failing

हर्ष joy, elation

अमर्ष non-endurance, impatience

संविद् knowledge, awareness

हर्षमर्षसंविद् awareness of elation and impatience

तेजः brilliant, warlike splendour

तमः darkness; the guṇa tamas

संख्या twilight

आदि first; at end of compound: etc. (lit. “of which x is first”)

Lesson 12

संख्यादि

रात्रि

सत्ता

मध्य

वदम्

तत्तदम्

twilight etc.

night

existence, being (lit. “that-which-is-ness”)

middle. Here, the middle between the two extremes,

i.e. partaking of both of them.

condition, state

the condition of that; or, as sa is used in this

lesson, that condition.

Lesson 13

The other cases are the same as the masculine.

The declension of asau is as follows:

Masculine:

Nom.	असौ	असू	असौ
Acc.	असूम्	"	असूम्
Inst.	असूना	असूयाम्	असूभिः
Dat.	असूयै	"	असूयः
Abl.	असूयाम्	"	"
Gen.	असूय	असूयोः	असूयाम्
Loc.	असूयिन्	"	असूयु

Feminine:

Nom.	असौ	असू	असू
Acc.	असूम्	"	"
Inst.	असूना	असूयाम्	असूभिः
Dat.	असूयै	"	असूयः
Abl.	असूयाम्	"	"
Gen.	"	असूयोः	असूयाम्
Loc.	असूयाम्	"	असूयु

Neuter:

Nom.	असः	असू	असूनि
Acc.	"	"	"

The other cases are the same as the masculine.

II. Other words declined like sa.

A. Words declined exactly the same.

eṣa (m.); eṣā (f.); etat (n.); this. See sandhi rule 27 for retroflexing of the s.

B. Words declined like sa, except that final -s is not dropped before consonants in the nom. masc. sg.:

1. Words whose neuter nom. -acc. is same as for sa:
ya, the relative pronoun "who" (see below)
anya, other.

2. Words whose neuter nom. -acc. ends in -am.
sarva, all
viśva, all

Lesson 13

AYAM AND ASAU; RELATIVES

I. Ayam and asau. These words are demonstrative pronouns. ayam means "that" or "this," while asau signifies a more remote relation and is translated "that." They are most commonly used when things are pointed out, as "This is my house." But they may also be used wherever the English pronoun or adjective this or that is found. Memorize the declension of ayam. Do not memorize asau, but look at its declension so that you are able to identify its forms.

The declension of ayam is as follows:

Masculine:

	Sing.	Plural
Nom.	अयम्	असौ
Acc.	इयम्	इसे
Inst.	अनेन	इमान्
Dat.	अस्मै	एभिः
Abl.	अस्यात्	एभ्यः
Gen.	अस्य	”
Loc.	अस्मिन्	अनयोः
	”	एष

Feminine:

Nom.	अयम्	असौ	असू
Acc.	अयम्	"	असूम्
Inst.	अनया	अस्याम्	असूभिः
Dat.	अस्यै	"	असूयः
Abl.	अस्याः	"	"
Gen.	"	अनयोः	असूयाम्
Loc.	अस्याम्	"	असूयाम्

Neuter:

Nom.	अयम्	असौ	असूनि
Acc.	"	"	"

3. Word with special nom.-acc. neuter:

ka, "who?" (interrogative), nom.-acc. neut. is kim.

Note: there are some other words which also follow the declension of sa. These are given for reference only and need not be memorized. Under B. 1. belong katara, "which of two," katama "which of many," anyatara, "one of two," and anyatama, "one of many." Optionally under B. 2. are the words para, "chief," and pūva, "first."

III. Relatives in Sanskrit. Like English, Sanskrit has words called relatives meaning "who," "which," "where," "if," etc. The Sanskrit usage of these words is distinguished by the fact that each must be accompanied by a correlative (e.g. "there" for "where.") Thus in Sanskrit, one must express "Where the king lives I saw him" as "Where the king lives, *there* I saw him," that is, yatra rājā vasati tatra tam apaśyam. A list of the most common relative words with their correlatives follows:

Word	Correlative
yadi, if	tadā, then (also tarhi, tatapi)
yadyapi, even if, even though	tathapi, still
yadā, when, if	tadā, then
yatra, where	tatra, there
ya, who (see below)	sa, he, she, it, they; also ayam, asau.
yathā, as, since	tathā, so, therefore

This construction is relatively straightforward, except for the use of ya, who. First, in Sanskrit, the subordinate "who" clause is placed before the independent clause (or, rarely, after it), never as in English is it inserted into it. Second, in English, the antecedent of "who" is put directly before the subordinate clause, as "The boy who comes is a Brāhmaṇa." In Sanskrit, the English antecedent must be put either after the relative word "who" with which it agrees, or after the inserted correlative "he" etc. with which it agrees. Thus one may say either "Who boy comes, he is a Brāhmaṇa," or "Who comes, he boy is a Brāhmaṇa," that is, yo bala āgacchati, sa brāhmaṇaḥ, or ya āgacchati, sa bālo brāhmaṇaḥ. (Bāla means boy). The case of "who" is determined by its function in the subordinate clause,

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while the case of "he" is determined by its function in the main clause. Thus, to translate "I see the king who conquers," first say, "who king conquers, him I see," or "who conquers, him king I see." Note that "who" is the subject of "conquers," and so must be nominative, while "him" is the direct object of "see" and so is accusative. The antecedent "king" is nominative or accusative depending on whether it is placed next to "who" or "him" respectively. Thus, yo jāyati tam rājānam paśyāmi, or yo rājā jāyati tam paśyāmi. Note that if the English antecedent is the third-person pronoun, the correlative sa is sufficient antecedent. Thus "He who comes is my father," is rendered "who comes, he is my father," that is, ya āgacchati sa mama pitā. Study the following sentences:

The king sees the mountain on which I stand.

राजसिन्धुरौ तिरिच्छति तं नृपः पश्यति
राजसिन्धुरौ तिरिच्छति तं नृपः पश्यति

The poet to whom I gave a chariot came.

यस्मै कवये रथमयच्छत् स अगच्छत्
यस्मै कवये रथमयच्छत् स अगच्छत्

He led the horse to the village from which I came.

यस्माद्ग्रामादागतं तमवब्रवीन्मयात् (or तत्रावब्रवीन्मयात्)
यस्माद्ग्रामादागतं तं ग्राममवब्रवीन्मयात् (or तत्र ग्रामम् ०००)

I saw the ksatriya by whose horse we conquer.

यस्याश्वेन जयामस्तं क्षत्रियमपश्यम्
यस्याश्वेन जयामस्तं क्षत्रियमपश्यम्

I saw the horse by which we conquer.

येन जयामस्तमपश्यम्
येन जयामस्तमपश्यम्

A relative word and optionally its correlative may be doubled, in which case the meaning becomes indefinite—"whoever," "whatever," "wherever," etc. Thus yatra yatrāgacchat tatra vañāy eva, "wherever he went, there were only forests." Yad yad alabhata tat taj jalam iva "whatever he obtained, that was like water."

Occasionally, relatives are used without correlatives. In such cases, the correlative can generally be regarded as having

been omitted for meter or other such purpose. When *ya* is used without a correlative, however, its meaning changes, and the clause which it controls becomes universal. Thus, *atra kṣātriyā ye ca brāhmaṇā vasaṇti*, "Here kṣātriyas, and whoever are Brāhmaṇas, live." You need not control this usage actively.

When followed by an interrogative made indefinite by adding *api*, *cit*, or *cana*, *ya* becomes extremely indefinite. Thus *yatra kūttrāpi*, "anywhere at all," *yah ko 'pi*, "anyone at all," *yat kim cit*, "anything." In such cases, *ya* does not control a subordinate clause and needs no antecedent.

VOCABULARY:

अन्य	other. Declined like <i>sa</i> —see II above.
अयम्	this, that. See I above.
असौ	that, see I above.
क	who (interrogative)
तथा	so; in that way. <i>tathāpi</i> means "still," "nevertheless."
तदा	It is used as the correlative of <i>yady api</i> and of <i>yadāpi</i> .
तदा	then. Correlative of <i>yadi</i> and <i>yadā</i> .
य	who, relative. See III above.
यत्	where, relative.
यदा	when, since. <i>yadāpi</i> means even though.
यदि	if. <i>yady api</i> means even if, even though.
सर्व	all, each. Declined like <i>sa</i> —see II above. Note that in the singular this word generally means each, while in the plural or dual it means all.

TRANSLATE into English:

यो वणिग्वाप्य जलं पिबति स मम पत्न्या भ्राता ॥१॥ यानानयनाजोऽय्वास्तै रथैर्मुद्देजयन्क्षत्रियाः ॥२॥ यानि यानि देवस्य नामानि तानि सर्वाण्यपदब्राह्मणः ॥३॥ यद्यपि सर्वे क्षत्रिया अनथयस्त्विमयुद्धे तथाप्यजयमेत्यमन्यत राजा ॥४॥ ये राजानो धर्मं न सेवन्ते ते सर्वेऽस्मिन्मुद्देजयन्ति कविरवदत् ॥५॥ अयं मे ग्राम इदं च मे गृहमित्यवदतिरिष शुद्रः ॥६॥ ये लोके कीर्तिमलभन्त ये च कवीनां बाह्यविशसते सर्वेऽनथश्च चास्मिन् लोक इदानीं वर्तन्ते ॥७॥ येष्यो येष्यो निरिष्यो नद्यः पतन्ति तांस्तान्मुगाः सेवन्ते ॥८॥ यदा यदाचार्यः षाष्ठाणां सकाशे तिष्ठति तदा तेऽपि तिष्ठन्तीत्ययम्यद्विजः पुत्रः ॥९॥ येषां मनुष्याणां पुत्रा जायन्ते तेषां धर्मोऽपि वधेते ॥१०॥ येष्यः कविष्यः स गजानयवाच यच्छति ते

सर्वे तं राजानं शंसन्ति ॥११॥ यत्र यत्र रामस्य पादौ भूमिमसृशतां तत्र तदे-
दानीममुं देवं सेवन्ते मनुष्याः ॥१२॥

TRANSLATE into Sanskrit: 1. In the village where the merchants were born now the pupils sit in the presence of the teacher. 2. The man who never entered the houses of Sūdras now comes to the village of Sūdras. 3. "Even if you do not give the horses to my father, we will somehow come to the battle," said the kṣātrīya, to the king. 4. "Who is this one?" asked my brother. 5. In the shadows which we saw on the mountains, animals drink water. 6. We saw the men with whom he came.

VERSES:

प्रसादो निष्कलो यस्य यस्य क्रोधो निरर्थकः ।
न तं राजानमिच्छन्ति पण्ड पतिमिवाङ्गनाः ॥

प्रसाद	grace, favor
निष्कल	fruitless (nis = without)
क्रोध	anger
निरर्थक	meaningless, arbitrary (artha, object)
इष्ट (इच्छति)	wish, desire
पण्ड	eunuch
पति	lord, husband
अङ्गना	woman

किं कुलेन विशालेन शीलमेवात्र कारणम् ।
कुमयः किं न जायन्ते कुमुभे सुगन्धिषु ॥

followed by inst.: "What's the use of..." In the 2nd line, *kim* merely makes the sent. interrogative and need not be translated.

कुलम्	family
विशाल	large; eminent
शीलम्	nature; character
कारणम्	cause. Here: cause or standard for judging
कुमि	someone
कुमुभ	worm.
सुगन्धिषु	flower
सुगन्धिषु (loc. pl. सुगन्धिषु)	fragrant

किं विद्यया किं तपसा किं योगेन श्रुतेन च ।
किं विविक्तेन मोनेन स्त्रीभिर्दस्य मनो हृतम् ॥

किम्	followed by inst.: "What's the use of..."
विद्या	knowledge
तपस्	(consonant stem): austerity, asceticism
योग	yoga
श्रुतम्	scripture
विविक्त	secluded
मौनम्	silence
स्त्री	woman
मनस्	(consonant stem): mind
हृत	taken (supply "is")

LESSON 14

THE OPTATIVE ACTIVE: NOUNS IN -U

I. The optative active. Like the present and imperfect, the optative is formed on the present stem and has an active and middle. The optative expresses wish ("may he receive long life"), request ("Would you come?"), what is desirable or proper ("Men should perform dharma"), and what may occur ("He may come"). There exists also a gnomic optative, used to describe things the way they should be ("All men honor Brāhmaṇas"). Learn the optative active:

	Sing.	Dual	Plural
1st pers.	भवेयम्	भवेत्	भवेम
2nd pers.	भवे:	भवेतम्	भवेत
3rd pers.	भवेत्	भवेताम्	भवेयुः

II. Declension in -u. This declension need not be memorized, but you should be able to recognize its forms. Most words in this declension are masculine, fewer are neuter, and a very few are feminine.

śatru (masc.): enemy.

	शत्रुः	शत्रू	शत्रवः
Nom.			
Acc.	शत्रुम्	"	शत्रून्
Inst.	शत्रुणा	शत्रुभ्याम्	शत्रुभिः
Dat.	शत्रवे	"	शत्रुभ्यः
Abl.	शत्रोः	"	"
Gen.	"	शत्रोः (śatruḥ)	शत्रूणाम्
Loc.	शत्रौ	"	शत्रुषु
Voc.	शत्रो		

Of course the -n- in the instrumental singular and genitive plural ending is retroflexed only if required by sandhi. Dhenu

(fem.), cow, is declined like śatru except in the instrumental singular (dhenvā) and the accusative plural (dhenūh).
madhu (neuter) : honey.

Nom.	मधु	मधुतो	मधूनि
Acc.	"	"	"
Inst.	मधूना	मधूभ्याम्	मधूभिः
Dat.	मधूने	"	मधूभ्यः
Abl.	मधूतः	"	"
Gen.	"	मधूतोः	मधूनाम्
Loc.	मधूनि	"	मधूनाम्
Voc.	मधो	"	मधुवु

VOCABULARY:

ऋषि	seer, sage
एक	one, alone (declined like sa; neuter sg. nom. -acc, ekam).
कोप	anger
धनम्	money, wealth (used in sg. and pl.)
तीरम्	shore
धेनुं f.	cow
मधु n.	honey
शत्रु m.	enemy
समुद्र	ocean
सूर्य	sun

TRANSLATE into English:

कोपादृषिर्ग्रामादाच्छदस्मिन्नामे सर्वे नश्येयुरित्यवदञ्च ॥१॥ यदि देवानां मधु पिबेयुर्मनुष्यास्तदा तेऽपि न नश्येयुः ॥२॥ य आचार्यस्य सकाशा उपविशेयुस्ते न किमपि वदेयुः ॥३॥ शत्रूणां कोपादेवा अपि मुद्धेयताम् ॥४॥ यदि मम धनानि सर्वाणि शत्रवो लभन्ते तदाहं नश्येयमित्यवदन्पुः ॥५॥ यद्यद्वि भवेन्मनुष्यस्तदेव भवति ॥६॥ यदा नद्यास्तीरे धेनूरुपश्यादपि कथं ता ग्राममानयेयमित्यमन्यत सः ॥७॥ यदि न कस्मिन्नपि मनुष्ये कोपो विद्येतदास्मिन् लोके मुद्धानि न भवेयुः ॥८॥ येऽत्र ब्राह्मणानां पुस्तकानि पठेयुस्ते सर्वे मम नगरमागच्छेयुरित्यवदन्पुः ॥९॥ यदा समुद्रस्य तीरेऽजिच्छजलमपश्यच्च तदा देवानां लोकेऽपि शमित्यमन्यत वणिक् ॥१०॥ यदा ब्राह्मणाः सूर्यादित्योर्वा*देवानां नामान्यपठंस्तान्देवानांशंसञ्च

*the ablative followed by anya means "other than"

Lesson 14

तदा सूर्य एकोऽस्माकं देवो येऽज्येषां देवानां नामानि पठेयुस्ते नास्मिन्नगरे निवसे-
युरित्यवदब्राजा ॥११॥ न पुनः कदापि सूर्यं पश्येत्स मम शत्रुरिति कोपादवद-
त्सद्विपः ॥१२॥

TRANSLATE into English: 1. "The enemies of the king fell in battle," the poet said. 2. I would give my money to who (ever) would stand before (in the presence of) my enemies and free the cows. 3. The king saw the anger of the seer and said in fear, "My wealth is yours." (for "yours" use gen. of you followed by eva). 4. A Brāhmaṇa who sits on the shore of the Gaṅgā, sees the sun, and perishes, will come to the world of the gods. (Use opt. for all verbs—this is the gnomic optative). 5. "There is no shore of this ocean," said the sage to his pupil. 6. If men defeated the gods in battle, then they would be gods, and gods men.

VERSES:

त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थं ह्य्वात्सार्थं पृथिवीं त्यजेत् ॥
त्यज् (त्यजति) abandon, renounce
कुलम् family
अर्थे for the sake of (preceded by genitive of the word governed)

जनपदम् country
वातम् self; Self
ग्रामस्यार्थं (compound) for the sake of Self
पृथिवी earth

धनिकः श्रोत्रियो राजा नदी वैद्यस्तु पञ्चमः ।

पञ्च यत्नं न विद्यन्ते न तत्र दिवसं वसेत् ॥

धनिक rich man

श्रोत्रिय a Brāhmaṇa well-versed in sacred learning

वैद्य a physician

पञ्चम fifth

पञ्च five

विद्यन्ते (they) are

दिवस day

शैले शैले न माणिरयं मौक्तिकं न गजे गजे ।

साधवो न हि सर्वत्र चन्दनं न वने वने ॥

शैलम्	mountain. Repetition gives the sense of "every mountain"
मणिष्यम्	blue sapphire
मीलितकम्	pearl (in Sanskrit and Tamil, elephants produce pearls)
साधु	good man
सर्वत्र	everywhere
चन्दनम्	sandalwood
अपत्यदशेनस्याथै प्राणानपि या त्यजेत् ।	
त्यजन्ति तामपि कूरा मातरं दारहेतवे ॥	
अपत्यम्	offspring, child
दशेनम्	seeing
अथै	for the sake of (preceded by the genitive of the word governed)
अपत्यदशेनम्	seeing one's child
प्राण	(usually plural): breath, life
त्यज् (त्यजति)	forsake, abandon
कूर	cruel
दार	wife
हेतु	cause
दारहेतवे	for the sake of a wife

LESSON 15

THE OPTATIVE MIDDLE: NOUNS IN -S

I. Learn the Optative Middle:

	Singular	Dual	Plural
1st Person	लभेय	लभेयहि	लभेमहि
2nd Person	लभेथाः	लभेथायाम्	लभेथाम्
3rd. Person	लभेत	लभेयातम्	लभेरन्

II. Nouns in -s. There are many Sanskrit nouns which end in -as, -is, or -us, and which take the consonantal endings, like pad (with a few exceptions). They do not distinguish, however, between strong and weak cases. The majority of these words is neuter and differs from pad in the nom. and acc. The singular acc. is in -as (like the sing. nom.), while the dual nom.-acc. is in -ī and for the plural, the final vowel is lengthened and -म् is added. For words in -is and -us, the -s is retroflexed in many cases, according to sandhi rule 27 (note that this includes the loc. pl.). Study the following paradigms of manas, mind, havis, oblation, and dhanus, bow, all neuter. Do not memorize these declensions, but familiarize yourself with them so that you can identify forms.

	Singular	Dual	Plural
Nom.	मनः/हविः/धनुः	मनसौ/हविसौ/धनुषौ	मनसि/हविसि/धनुषि
Acc.	" "	" "	" "
Inst.	मनसा/हविषा/धनुषा	मनोऽप्याम्/हविष्याम्/धनुष्याम्	मनोभ्यः/हविर्भ्यः/धनुर्भ्यः

etc., as for pad.

Loc. मनसि/हविसि/धनुषि मनसोः/हविषोः/धनुषोः मनःशु/हविःशु/धनुःशु
Note that the pāda endings are treated as new words when added to the stem, and the sandhi rules you learned are applied. Thus inst. pl. manobhiḥ, but havirbhiḥ. (The pāda endings

are those which begin with a consonant—review section II on page 30).

Masculine and feminine nouns in -s (which are not numerous, except for compounds) are declined like pad, with the exception of nouns in -as. Such nouns are irregular in that they form the nom. sg. in -ās (while the voc. sg. is in -as). Thus sumanas, favourably minded, well-disposed, m. or f. depending on whether the antecedent is masculine of feminine:

	Sing.	Dual	Plural
Nom.	सुमनाः	सुमनसौ	सुमनसः
Acc.	सुमनसम्	सुमनसौ	सुमनसः

etc. as with pad.

III. Note on adjectives. Sanskrit adjectives may also serve as nouns. Sādhū, for example, may mean either "good" or "a good man." You have already seen this characteristic of the language in the word sa. Most Sanskrit adjectives are declined like deva in the masc., phalam in the neut., and senā in the fem. A very few are declined like-deva, phalam, and nadi. There is also a fair-sized group declined like śatru in the masc., madhu in the neut., and nadi in the fem. (e.g. the feminine of bahu, many, is bahvī). Other declensions are found in compound adjectives formed with nouns as their last members, as you will learn when you study compounds. There are also a few non-compound adjectives which take other declensions.

VOCABULARY:

अर्थ	meaning; wealth; goal
अर्थ	for the sake of (preceded by the genitive of the word governed)
कन्या	girl, daughter; an unmarried girl; a virgin, maiden
क्रीड (क्रीडति)	play
चक्षुस् n.	eye
चुर (चोरयति)	steal
दह् (दहति)	burn; to be painful, to cause pain. (Both trans. and intrans.)
धनुस् n.	bow (the weapon)
पयस् n.	milk
पुत्र	subject (of a king); offspring, progeny; creature
बहु (fem. बह्वी)	much, many

TRANSLATE into English:

यस्मात्त्वं रथनाजश्वं लभेयः स राजेदानीमत्र तिष्ठतीति कविः कविमवदत् ॥१॥ ये राजानो न मे प्रजा वधेरत्र च धर्मो वर्धतेति मन्येरस्ते सर्वे इदानीमेव नश्येयुरित्यमन्यत ब्राह्मणः ॥२॥ मम कन्या न कदापि मदन्यामनुप्यानपश्यन्-त्यवदन्तुपः ॥३॥ यदा यदा देवानां चक्षुषि दमन्यामपतस्तदा तदा तत्काल-तिष्ठन्ताणि ॥४॥ ये धनं मे चोरय्युस्ते सर्वे मम सकाशे गजानां पङ्क्तिर्नश्येयुरिति राजावदत् ॥५॥ यस्मिन्निगरो स राजा जले पत्नीभिः सह क्रीडति तत्र न कोऽप्यागच्छेत् ॥६॥ वनं दहतीत्यपश्यद्ब्राह्मणो ये च मृगारस्तत्र न्यवसंस्तान्सर्व-स्वस्मादनादानयत् ॥७॥ अस्य पुस्तकस्यार्थः क इत्याचार्यं शिष्योऽपृच्छत् ॥८॥ मम कन्या सदा मधुना सह पयोऽपिवादिदानीं तु तेन क्षत्रियेणैका वने गच्छति यच्चलं मृगारस्तत्र पिबन्ति तज्जलं सापि पिबतीति मातामन्यत ॥९॥ यदेकं मित्रं तेन धनुर्वैव सहस्माकं मित्रि स अगच्छतीति कन्यामन्यत ॥१०॥ येषामर्थं वणिजोऽदो वनमगच्छस्ते गजा सर्वेऽनावनश्यन् ॥११॥ सा कन्यानिन्दिव मां दहतीत्यवदन्मित्रं स क्षत्रियः ॥१२॥

TRANSLATE into Sanskrit: 1. The girl for whose sake I came to this city may not come out said the ksatriya. (out: bahi.) 2. Whoever would touch my feet, let him come into my presence. 3. The king saw that his wives and daughters played in the water of the tank and he entered the water like an elephant. 4. In whose words there is anger, they may not live in this forest the Brāhmaṇa said. 5. Whose books are these the pupil asked. 6. No (one) other (use pl.) than ksatriyas (abl.) perished in battle.

VERSES:

प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।	प्रत्यहं	daily
किं नु मे पशुभिस्तुल्यं किं नु सत्पुरुषैरिति ॥	प्रत्यहं	examine
प्रत्यवेक्ष (प्रत्यवेक्षते)	नर	man
चरितम्	चरितम्	conduct, deeds
आत्मन	आत्मन	self, oneself
किम्	किम्	here, indicates the sentence is interrogative
नु	नु	particle meaning "well,"—untranslatable
पशु	पशु	cow
तुल्यम्	तुल्यम्	equal (+inst. of thing to which equality is expressed)

सत्पुरुष	good man
शत्रुर्द्वेति संयोगे वियोगे मित्रमप्यहो ।	
उभयोर्दुःखदायित्वं को भेदः शत्रुमित्रयोः ॥	
संयोग	joining, being together with
वियोग	separation
अहो	untranslatable—"alas!"
उभय	both (usually in the dual)
दुःखम्	sorrow, suffering
दायित्वम्	giving-ness, nature of giving
दुःखदायित्वम्	nature of giving sorrow
भेद	difference
शत्रुमित्रे	(dual) : friend and enemy
उपदेशो हि मूर्खानां प्रकोपय न शान्तये ।	
पयः पातं भुजंगानां केवलं विषवधनेन ॥	
उपदेश	instruction, teaching
मूर्ख	fool
प्रकोप	anger
शान्ति	peace, calmness
पानम्	drinking
पयःपातम्	drinking of milk
भुजंग	snake
केवलम्	only
विष	poison
वधेन	increasing, causing to grow
विषवधेन	poison-producing.

LESSON 16

THE IMPERATIVE ACTIVE; TATPURUṢA COMPOUNDS

I. The imperative active. This tense, like the present, imperfect, and optative, is added to the present stem of the verb. It is used for commands. In the second person, it may be translated by the English imperative ("Come."); in the third person, it may be translated by "Let him..." (or "Let her..." etc.); while in the first person, it may be translated by "May I," "May we." Actually, the first person is quite rare and is an invention of the Sanskrit grammarians, who used Vedic subjunctive forms for the first-person imperative—the subjunctive has completely disappeared in classical Sanskrit, except for a few fossilized expressions. Learn the imperative active:

	Singular	Dual	Plural
1st person	शत्रुणि	शत्रुव	शत्रुभ्यः
2nd person	शत्रु	शत्रुतम्	शत्रुत
3rd person	शत्रु	शत्रुताम्	शत्रुतु

II. Tatpuruṣa compounds. Sanskrit has four classes of compounds: tatpuruṣa, bahuvrīhi, dvandva, and avyayībhāva. In this lesson, the first of those classes is explained.

All compounds are formed in the same general way. One simply takes the stem forms of nouns and adjectives and puts them together, applying sandhi to the combinations where they come together. Only the last member of the compound is declined. In general, the stem form is the form cited in the vocabulary (e.g. deva, pad, śatru, agni, karti, manas). Exceptions are nouns in -an and -an, whose stem forms end in -a.* Learn the stem forms of the pronouns:

*You will have several other declensions in future lessons. The stem forms of words in -in is in -i; of words in -ant, in -at.

Pronoun	Stem form
aham	mat
vayam	asmat
tvam	tval
yūyam	yusmat
sa (he, she, it, they)	tat (used for all genders and numbers of sa)

Special rule: when the last member of a tatpuruṣa is a word in -an (like rājan), its declension changes to that of deva or phalam, depending on its gender. Thus kavirāja, king of poets. Occasionally, other stems also revert to the -a declension (Whiney 1315)

Tatpuruṣa compounds are those in which the first member of the compound is in some case relationship with the second member. The first member may be interpreted as either singular or plural, depending on context. The relationship may be that of any case, as illustrated below:

Nom.	rājārṣi, from rājan + ṛṣi, a sage who is a king.
	nīlotpala, from nīla blue and utpala, waterlily, a blue waterlily.
Acc.	dhanadātṛ, from dhanam + dātṛ, money-giver. (Here, dātṛ, giver, is thought to keep the ability of the verb dā from which it is formed to have a direct object).
Inst.	agnipāka, from agni + pāka, cooking, cooking by fire.
Dat.	prajāhita, from prajā + hita, good, good for (one's) subjects.
Abl.	gajabhayaṃ, from gaja + bhayaṃ, fear of the elephant, fear of elephants (fear takes the ablative in Sanskrit).
Gen.	naditīraṃ, from nadi + tīraṃ, the shore of the river.
Loc.	grīvinadi, from grī + nadi, the river on the mountain.

Note that the relationship of the first member of the compound to the second and the number of the first member are not specified.

Tatpuruṣa compounds in which the relationship is nominative are put in a special class and are called karmadhārayas. Thus rājārṣi and nīlotpala are both tatpuruṣas and karmadhārayas. When you name such compounds, it is best to use the more specialized name, karmadhāraya.

Pronouns may also be the first member of tatpuruṣas, as the following examples show: madhanam, my money; tatitram, the shore of that; tvaccakṣus, your eye; asmacchatru, our enemy.

When compounds are used in a sentence, they are considered one word and the last member alone is declined. Thus "on the shore of the river" is naditīra.

Compounds may consist of more than two component words.

In such cases, the compound should be analyzed piecemeal: first, consider all but the last component word as one compound word to be construed with the last component word; then repeat the process with the compound consisting of all elements but the last, etc. For example, naditīragrāma should first be analyzed as naditīra + grāma, that is a locative tatpuruṣa meaning "the village on the river-shore." Next, naditīra should be analyzed as a genitive tatpuruṣa meaning "the shore of the river." The entire compound thus means "the village on the shore of the river." More involved examples, using tatpuruṣas and other types of compounds will be exemplified later.

VOCABULARY:

एष	this (declined exactly like sa. Thus fem. nom. eṣā, neut. nom. -acc. etat).
तथापि	still, yet, even so. From tathā and api
धाव् (धावति)	run
बाल	boy, fool
बाला	girl
राज्यम्	kingdom
वीर	fighting man, warrior; virile man
हृदयम्	heart

TRANSLATE into English:

न राजराजोपीदं नगरं जयेत् ॥१॥ स गच्छतु । मद्धदये सदा लिङ्गयेव ॥२॥
येज्यराज्यानि गच्छेयुस्तेष्वयचार्यानिनयेयुर्न तेषां पत्न्यो मित्राणि वेष्यवदसा
बाना ॥३॥ जयानि बहूनां चैतेषां राज्यानामेको राजा भवानीत्यवदराजा ॥४॥
त्वदर्थेऽहमागच्छं त्वदर्थेऽहं युद्धेज्यमिदानीं तु गच्छेयमेव वदसीत्यवदद्वीरो
राजानम् ॥५॥ अस्मिन् युद्धे ममारयो जयन्तु । मम वीरा नश्यन्तु । यद्भवत्तत्सर्वं
भवतु । तथापि मम राज्यादत्तं न गच्छामीति नृपोजवदत् ॥६॥ वीराणां चयं वि
चोरयतेति कथ्या मातावदत् ॥७॥ यत् कुत्रापि धावन्त्येते वनगजास्तथापि

कथमपि राजनगरमेकमानयामीत्यभ्यन्त शूद्रः ॥८॥ युद्धभूमावपतद्रीरः । तम-
पथद्राजा देवानां लोकं गच्छतिविति चावदत् ॥९॥ नदीजलतकाशेऽतिच्छता
बाला अक्रौडञ्च ॥१०॥ अस्माकं हृदयेषु सदा वसति स राजेत्यवदन्तस्म पत्न्यः
॥११॥ शत्रुराज्यनगरेष्विदानीमितिमेव पथ्याम इति कवयोऽवदन् ॥१२॥

EXERCISE: make the following compounds:

the city of the enemy
the glory of the king
the mountain river
the city of the enemies of the gods

TRANSLATE into Sanskrit, putting the italicized phrases into compounds. 1. Let the boys play *on the shore of the sea*. 2. "Come and see the *enemy city*," said the *king's wife* to the poet. 3. Never *in the shadows of the trees of our city* (all one compound) do boys play with girls said the Brahmana. 4. Let my sons steal my wealth; let them come into my city; still out of anger I will not go *to the field of battle*. 5. *The words of the poet* entered into the hearts of the citizens. (prajā means citizen) 6. "Let the guests sit here," said the sage.

VERSES:

कारुण्यं सविभागञ्च यस्तु भृत्येषु सर्वदा ।
संभवेत्स महीपालस्त्वैलोक्यस्यापि रक्षणं ॥

कारुण्यम् mercy, compassion

सविभाग sharing

भृत्य dependent

सर्वदा always

संभु (from sam and bhū) to be able, to be competent
(with the loc. of what one is capable of)

मही earth

पाल protector (Note: an earth-protector is a king)

दैत्येभ्यम् the three worlds (heaven, hell, and this world)

रक्षणम् protection

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।

तथा पूर्वकृतं कर्म कर्तारिमनुगच्छति ॥

यथा just as (correlative: tathā)

सहस्रम् thousand

सहस्रम् thousand

वत्स	calf
विद् (विन्दति)	find
पूर्वं	former. Here: former birth
कृत	done
कर्मन्	karma
कर्तुं	doer
अनुगम्	follow (from anu and gam)
रक्षन्ति कृपणाः पाणौ द्वयं ऋष्यमित्रात्मनः ।	
तदेव सन्तः सततमुत्सृजन्ति यथा मलम् ॥	
रक्ष (रक्षति)	protect
कृपण	wretched, miserly
द्वयम्	goods, wealth
ऋष्यम्	flesh
आत्मन्	self, oneself
सत् (nom. pl. सन्तः) good, good person	
सततम्	always
उत्सृज् (उत्सृजति)	get rid of; defecate
यथा	like
मलम्	excrement

LESSON 17

THE IMPERATIVE MIDDLE; DVANDVA COMPOUNDS

I. The Imperative Middle. Learn this conjugation:

	Sing.	Dual	Plural
1st person	लभै	लभामहै	लभामहै
2nd person	लभस्व	लभथाम्	लभध्वम्
3rd person	लभताम्	लभेताम्	लभन्ताम्

II. Dvandva compounds. This type of compound is simply an enumeration of its elements in a series. It is translated by naming the elements and putting "and" before the last element. It is formed in the way described in the previous lesson under tatpuruṣa. There are two kinds of dvandva compounds:

A. Itaretara dvandva. In this compound, the last member is put in the dual if two things are involved, in the plural if more than two are involved. Its gender is the normal gender of its last component word. Thus,

Rāma and Kṛṣṇa	rāmakṛṣṇau
Horses, crows, and elephants	aśvakākagajāḥ
Gods, Gandharvas, and men	devagandharvamanuṣyāḥ

Note that an itaretara dvandva consisting of two elements may be either dual (if two things are meant) or plural (if more than two things are meant). Thus rāmakṛṣṇau, Rāma and Kṛṣṇa, but devamanuṣyāḥ, gods and men. "The god and the man" would be devamanuṣyau. Itaretara dvandvas of three or more component words are always plural.

B. Samāhāra dvandva. (Samāhāra means "composite"). This type of dvandva is always singular and neuter. The series of things is generally referred to as a composite unit. For example:

pāṇipādam, from pāṇi, hand, and pāda, foot. Hands and feet, used as a unit, as, e.g., "They fought with hands and feet."
 āhāranidrābhayaṃ, from āhāra, food, nidrā, sleep, and bhayaṃ, "Food, sleep, and fear" as a unit, that is, "animal life".

VOCABULARY:

उद्यानम्	garden
काल	time
धूम	smoke
गुलम्	flower
विषम्	poison
सिंह	lion
स्वर्ग	heaven, paradise
हस्त	hand; trunk (of an elephant)

TRANSLATE into English:

ये राजानो ममित्राणि तेषां कीर्तिर्वर्धतामित्रवदन्तः ॥१॥ यत्र यत्र धूमस्तत्र तत्रानित्रित्यवदच्छिष्याचार्यः ॥२॥ अस्मिन्पयसि विषं भवेदित्यमन्यत राजान च तदपिबत् ॥३॥ अस्मिन्वने सिंहगजा वसन्तीति स बाणमन्यत भयेन च तदपिभत् ॥४॥ नगरोद्यानेषु राजगाला अक्रीडन्त्यानदृशाणां पुष्पाणि गृहमानयञ्च ॥५॥ तत्र वने सूर्यो गजहस्तानपि पीडयति । ये नभयेयस्त एव तद्विषेयुरिति बाणिजमवदन्तस्ती ॥६॥ ये स्वर्गं गच्छेयुस्ते सर्वेऽस्मिन् लोके कीर्तिं लभन्ताम् ॥७॥ येषां गजानां हस्तैः सिंहो अनयस्ते सर्वेऽन्नावधावन्तनयञ्च ॥८॥ यः सिंहो वनराजस्तेन सह काकगजौ त्ववसताम् ॥९॥ समुद्रतीरेऽप्यलक्षत्रियो देवलोकवृक्षपुष्पाणि किमेतदित्यमन्यत च ॥१०॥ न बालोऽपि तथा मन्यतेति कोपाच्छिष्यमवदन्तः ॥११॥ सर्वकालेषु तत्र राज्ये पुष्पाणि वृक्षेषु वर्तन्तामित्यवददृषिः ॥१२॥

TRANSLATE into Sanskrit, putting the italicized phrases into compounds. 1. The king thought, "Let my enemies get my kingdom; still, I will not enter the fight." 2. On the shore of the ocean stood a *Brahmāna* and a *Kṣatriya*. 3. The king looked at his warriors and thought, "Even in some* flowers there is poison." 4. When he saw the *smoke of the fire*, the poet said to the king, "May your fame always grow as now." (use imperative). 5. In *other kingdoms* also (api) kings afflict their

*Use kaścit for some, making it agree with "flowers."

subjects the Brāhmaṇa thought. 6. Even in paradise, men say in anger, "May your enemies flourish," the Brāhmaṇa thought. (use vr̥dh for flourish).

VERSES:

काकस्य गात्रं यदि काञ्चनस्य माणिष्यरत्नं यदि चञ्चु देये ।
एकैकपक्षे ग्रथितं मणीनां तथापि काको न तु राजहंसः ॥

गात्रम्	limb
काञ्चनम्	gold
माणिष्यम्	blue sapphire
चञ्चु	beak
देस	vicinity;
एकैक	each
पक्ष	wing
ग्रथितम्	ornament
मणि	jewel, gem
राजहंस	flamingo (hansa means goose)

न स्वप्नेन जयेन्निद्रां न कामेन स्त्रियं जयेत् ।
नेत्रधनेन जयेद्वाङ्मनसं न पानेन सुरां जयेत् ॥

स्वप्नम्	sleep
निद्रा	sleepiness, sloth
काम	desire, lust
स्त्री (acc. sg. स्त्रियम्)	woman
इन्द्रधनम्	kindling; fuel for a fire, firewood
वाङ्मनसं	fire
पानम्	drinking
सुरा	liquor

लालनाम्बह्वोदोषास्ताडनाद्बह्वो गुणाः ।
तस्मात्सुखं च शिष्यं च ताडयेन् न तु लालयेत् ॥

लालनम्	indulgence
बहु	many (declined in masc. like śatru)
दोष	fault
ताडनम्	beating
गुण	excellence

Lesson 17

तद् (ताडयति) beat
सत् (सालयति) indulge
भार्यमात्रालापध्वेन पुत्रोत्सवं मन्थन्तौ वैयाकरणाः ।

तद्	half
साला	syllable (actually, the length of time taken up by a short vowel)
साधवम्	lightness; here, lessening, shortening
उत्सव	festival; here, birth
वैयाकरण	grammarian

तृप्यर्थं भोजनं येषां सन्तानार्थं च मैथुनम् ।
वाक्सत्पसेवनार्थाय दुर्याप्यतिरस्ति ते ॥

तृप्ति	satisfaction
-भयम्, -वर्षम्	(at end of compound) for the sake of offspring, continuing one's line
सन्तानम्	sexual intercourse
मैथुनम्	truth
सत्पम्	resorting to, observing
सेवनम्	difficulty, trial, tribulation
दुर्याम्	cross over
अतिरति	(अतिरति)

LESSON 18

BAHUVRĪHI COMPOUNDS

I. Neuter nouns in -i. This declension is not very common, but it does occur with some frequency in bahuvrīhi compounds, the subject of this lesson. Do not memorize it, but look at it so that you can identify its forms. The word used as an example is dadhi, neuter, curds, yogurt.

	Sing.	Dual	Plural
Nom.	दधि	दधिनौ	दधिनि
Acc.	"	"	"
Inst.	दधिना	दधियाम्	दधिभिः
Dat.	दधिने	"	दधिभ्यः
Abl.	दधिनः	"	"
Gen.	"	दधिनोः	दधेनाम्
Loc.	दधिनि	"	दधिषु
Voc.	दधे		

II. Feminine nouns in -ū. As with dadhi, do not memorize the declension of vadhu, wife, but familiarize yourself with it:

	वदुः	वदुः	वदुः
Nom.	वदुः	वदुः	वदुः
Acc.	वदुम्	"	वदुभिः
Inst.	वदुना	वदुयाम्	वदुभ्यः
Dat.	वदुने	"	"
Abl.	वदुनः	"	"
Gen.	"	वदुनोः	वदुनाम्
Loc.	वदुनि	"	वदुषु

III. Bahuvrīhi compounds.

The Sanskrit grammarians analyze all Sanskrit compounds

in terms of what is termed the prādhānyam, that is, the syntactical predominance, which is different for each of the four main types of compounds. For tatpuruṣas, the prādhānyam is on the second element. Thus in the compound rājākopa, the anger of the king, the word kopa is clearly syntactically predominant. In dvandva compounds, the prādhānyam is on all elements equally, as in devagandharvamanuṣyāḥ, "gods, Gandharvas, and men."

A third type of compound, which is not as important as the others and which you need not learn actively, is called avyayībhāva, "having an unchanging nature." Such compounds are invariant, that is, they are not declined. They function as adverbs. Examples are upakumbham, from upa, a prefix expressing nearness, and kumbha, pot, meaning "in the pot," and antargiri, from antar, inside, and giri, meaning "inside the mountain." In such compounds, the prādhānyam is on the first member, that is in the examples cited on upa and antar.

The fourth type of compound is quite important and is called bahuvrīhi. In it, the prādhānyam lies *outside* the compound itself on an antecedent either present or implied. An example is dhanurhasta, from dhanus and hasta, meaning literally "bow-hand." The compound means "who has a bow in his hand," or "the man with the bow in his hand," depending on whether the antecedent of the compound is actually expressed. A bahuvrīhi must agree with its antecedent in *gender*, in *case*, and in *number*. If the antecedent of this compound were feminine and nominative singular, it would become dhanurhasī; if it were neuter nominative singular, it would become dhanurhasṭam, declined like phalam. If the antecedent were tasyai ("to her"), then its form would be dhanurhasṭāyai, "to her with a bow in her hand." Note that the gender (like the case and number) of a bahuvrīhi is determined only by the antecedent, and is not at all influenced by the original gender of the last word in it. Nor is the number influenced by the singularity or plurality of elements inside the compound; only by the number of the antecedent. Thus viramitro rāja could mean either "the king whose friend is a hero" or "the king

whose friends are heroes." In either case, *viramitraḥ* must be singular to agree with *rāja*.

Let us call the first element of a bahuvrīhi A and the second element B. Then for the bahuvrīhi AB, the most common meaning is "whose B is A" (or "whose B's are A's" or "whose B's are A," etc.). Some of the possible meanings are given below, with examples. Remember that in each case, both B and A may be either singular or plural.

Whose B is A. *viramitra*, whose friends are heroes.

By whom B is A. *hatagaṇa*, by whom an elephant is killed (hata).

To whom B is A. *dattadhana*, to whom money was given (datta). (or, by whom money was given)

For whom B is A. *putradhana*, for whom (his) money is sons.

And so on, with "who" in various other cases.

Similarly, B may be put in various cases after "whose." This is expressed in English as follows:

In whose B is A. *dhanurhasta*, in whose hands is a bow.

Or A may be in various cases:

Whose B is for A. *putrakāma*, whose desire is for sons.

Whose B is of A. *puspatira*, whose shore is of flowers.

In general, the interpretation which best accords with common sense is the correct one.

When the first member of a bahuvrīhi is a prefix, the bahuvrīhi cannot be analyzed by the above scheme. Common prefixes are a-, nis-, sa- and saha-, su-, and dus-, plus a few other less common ones. Note that a- becomes an- before a word beginning with a vowel. Nis- and dus- follow the sandhi rules before all sounds except k, kh, p, and ph, before all of which they are changed to niṣ- and duṣ- respectively. That is to say, final -s of nis- and dus- changes to -ḥ before sibilants, -r before all vowels, diphthongs, and voiced consonants, and to -ś before k, kh, p, and ph.

a/an- means -less when used as part of a bahuvrīhi. Thus *aputra*, "sonless." Note that in a *karmadhāraya*, this prefix

means "un-" or "non-," as in *adharma*, non-dharma, the opposite of dharma.

dus-. This is the antonym of su-. As the first element of a bahuvrīhi it means "having bad B," "having difficult B." An example is *duṣkarma*, "having bad deeds [karma]." As the first element of a *karmadhāraya*, it means "bad" or "difficult." nis- means "without," "devoid of," "lacking in" when used as the prior member of a bahuvrīhi. Thus *niṣpūṣpaṃ udyānam*, "a garden without flowers."

sah- and saha- both mean "accompanied by," "in the company of," "possessing," or "with" when used as element A in a bahuvrīhi. Thus *savīro rājā* and *sahavīro rājā* both mean "the king with his fighting men," "the king accompanied by his fighting men," "the king with fighting men."

su- as the first element of a bahuvrīhi means "having lovely B," "having easy B," "having good B." It is the opposite of dus-. An example is *sukarma*, "one whose deeds [karma] are good," "having good deeds." As the first element of a *karmadhāraya*, this prefix means "lovely," "very," "easy," "good."

Since bahuvrīhis take the gender (as well as the case and number) of their antecedents, it is necessary to know what declension to use for each gender of each bahuvrīhi. The masculines and neuters are relatively simple, but the use of the feminine comprises one of the true arcana of Sanskrit, in whose use even *Kālidāsa* occasionally is mistaken.* For most words, the following rules apply:

a. For bahuvrīhis whose last word normally ends in -a, -am, or -ā, the masculine, neuter, and feminine respectively end in -a, -am, and -ā (or rarely -ī). These of course follow the declensions of *deva*, *phalam*, and *senā* (or *nadī*).

b. Bahuvrīhis whose last member normally ends in -ī have their masculine, neuter, and feminine all in -ī (but a few have their feminine in -ī).

**Kālidāsa* writes *karabhoru*, meaning "a woman whose thighs resemble the back of the forearm" in *Śakuntalā* 3.20, instead of *karabhoru*, required by Pāṇini 4.1.69. The rules regarding the feminines of bahuvrīhis are given in Pāṇini 4.1.3-81. I am grateful to Daniel Ingalls for help in this matter.

c. Bahuvrīhis whose last word normally ends in -u have their masculine, neuter, and feminine all in -u (but a few have their feminine in -ū).

d. Bahuvrīhis whose last member is a consonant stem use that consonant stem in the masculine, neuter, and feminine.

e. Bahuvrīhis whose last member ends in -ī, -ī, or -ū have their masculine, neuter, and feminine in -ka, -kam, and -kā respectively. These endings are added to the stem (the form which appears as the prior member in a compound). Thus sapatnikā from patnī; sadātrika from dātrī; savadhūka from vadhū.

f. Bahuvrīhis whose last member normally ends in -an either add -ka, -kam, and -kā to the stem, or are declined like rājan in the masculine, nāman in the neuter, and like nadi (ending -nī) in the feminine. Thus the masculine, neuter, and feminine of sa plus rājan are respectively sarājaka, sarājakam, and sarājaka; or sarājan, and sarājñī.

It is also permissible to make any bahuvrīhi, no matter what declension its last member belongs to, by adding -ka, -kam, and -kā to the stem of the last member for the masculine, neuter, and feminine respectively (Pāṇini 5.4.154).

Note that there are a few bahuvrīhis in English—for example, "Blue-beard." Bahuvrīhis are common in American Indian names, for example "red-horse," "swift-foot." Note that all of these examples are the most common type of bahuvrīhi, "Whose B is A." Study the following examples of bahuvrīhis:

dirghakeśa, from dirgha, long, and keśa, hair, "long-hair"
 "he whose hair is long." The feminine dirghakeśā would mean "she whose hair is long."
 mahābāhu, from mahā, great, and bāhu, arm. "Great-arm,"
 "he whose arm is great."
 anyarūpa, from anya and rūpa, form. "other-form," "having another form."
 sumanaś, from su and manas, mind. "good-mind," "well-disposed."
 apraja, from a- and prajā, offspring, "childless."

cāracakṣus, from cāra, spy, and cakṣus eye. "spy-eye,"
 "having spies for eyes."

rāmanāman, or rāmanāmaka, "Rāma-name," "he whose name is Rāma."

Note that most bahuvrīhis may also be interpreted as tatpuruṣas (in which case, of course, their meaning changes). If the words listed above were tatpuruṣas, their meanings would change as follows: dirghakeśa would mean "long hair"; mahābāhu would mean "a great arm"; anyarūpa would mean "another form"; sumanaś would mean "a good mind." "favorable mind"; apraja is meaningless as a tatpuruṣa and so cannot be interpreted in that way; cāracakṣus would mean "the eye of a spy"; and rāmanāman would mean "Rāma's name." Tatpuruṣas must take the normal gender of their last member, while bahuvrīhis take the gender of their antecedent. Thus rāmanāman must be neuter if it means "the name of Rāma," while it is masculine if it means "he who is named Rāma." It is usually an easy matter to determine from context whether an ambiguous compound is in fact a tatpuruṣa or a bahuvrīhi.

LONG COMPOUNDS: Look over this section and become acquainted with the general principles involved. When you encounter a long compound, you must analyze it in accordance with common sense. The general rule is to read the compound from the back. First, consider all but the last component word as one compound word to be construed with the last word; then repeat the process with the compound consisting of all elements but the last, and so on. The only real difficulty comes in determining how large each last component word should be. In some cases, it is necessary to make the last component word a compound itself. For example, the compound sarvabhūmirājārājakīrticchāyā should be analyzed as follows: 1. sarvabhūmirājārājakīrti and chāyā, a genitive tatpuruṣa meaning "The shadow of the all-earth-king-king-glory." 2. sarvabhūmirājārāja and kīrti, a genitive tatpuruṣa meaning "The glory of the all-earth-king-king." 3. rājā and rājā, a genitive tatpuruṣa meaning "the king of kings." 4. sarvabhūmi and rājārāja, a genitive tatpuruṣa meaning "the king of kings of all-earth." 5. sarva and bhūmi, a karmadhāraya meaning "all the earth." The final

meaning of the compound is "The shadow of the glory of the king of kings of all the earth." If the compound were interpreted as a bahuvrīhi rather than a tatpuruṣa, the meaning would be "whose shadow is the glory of the king of kings of all the earth." Of course when you actually encounter a compound such as the above, you need not go through such a long process to determine its meaning. It is generally possible simply to go from the back of the compound to the front and read it off. There are often several possible versions of a compound. In such cases, the version which best accords with common sense is the correct one. Another rule to be observed is that where elements within a long compound may reasonably be interpreted as dvandvas, it is generally best to do so.

VOCABULARY:

अ-, अन्-	In bahuvrīhi, this prefix means "without" "-less."
अ-	In karmadhārayas, it means "un-". It has the form a- before consonants, an- before vowels.
जीवितम्,	See lesson.
दुःखम्,	life
दुःख-	sorrow, pain
निम्-	In bahuvrīhi: "having bad A," "having difficult A." See lesson. * In karmadhāraya: bad, hard.
स-, सह-	In bahuvrīhi: without, devoid of, lacking in. See lesson.*
सु-	with, accompanied by (see lesson); a prefix in bahuvrīhi: "having good A," "having easy A"; in karmadhāraya: easy, very good
सुखम्	happiness, well-being, comfort

EXERCISE: read the following compounds first as tatpuruṣas (if possible), then as bahuvrīhis. Note that endings are not given, so as not to prejudice the interpretation one way or another.

मधुवाक्	वीरमित्र	सत्ताजगन्मर
गुणवीर	धर्मपत्नीक	रत्नधन
जलहस्त	कथाकीर्ति	सूर्यमित्रनामन्

*nis and dus follow the normal sandhi rules when prefixed to words, except that before k, kh, p, and ph, their final s becomes ṣ.

TRANSLATE into English;

विषहस्त	अतिथिकीर्ति	मित्राचार्य
अधर्म	नदीमानक	शत्रुकोप
कुष्कीर्ति	सूर्यचक्षुस्	शूद्राचार्य

धनुर्हस्तो वीरो राजसकाशमानच्छत्रिर्दुःखो भवेत्यवदन्च ॥१॥ ये मनुष्या श्रुता-
स्तेषां जीवितं दुःखमेव ॥२॥ यस्माच्चन्द्राज्येऽधर्म एव वर्धते तस्मात्तन्निर्वाह्य-
मिति ब्राह्मणोऽवदत् ॥३॥ कदा लोकोऽयं नियुद्धो भवेदित्यमन्यत स वीरः ॥४॥
अयं लोकः स राज्यनगरग्रामो ममैव भवतिर्यवदन् राजा ॥५॥ यद्यस्यो भवेदयं
लोको यद्यप्यब्राह्मणो भवेत्लोको यद्यपि वा निर्जला भवेद्भूमिस्तथापि त्वमेवास्य
लोकस्य राजेत्यपठत्कविः ॥६॥ सपुण्यवृक्षोद्यानेष्वकीदृस्तथातृपत्नीको राजराज-
नामा नृपः ॥७॥ न कुत्रापि निरग्निब्राह्मणगृहे मम राज्ये भवेदित्यमन्यत राजा
॥८॥^१ निर्धूममस्तिनमप्यच्छिद्यः किमेतदित्यमन्यत च ॥९॥ स वीरो राजमित्रः
॥१०॥ स वीरो राजमित्रम् ॥११॥

Notes on translation:

1. yasmāt/tasmāt: since/therefore
2. agni in this sentence means the sacred fires which brāhmaṇas are supposed to keep.

TRANSLATE into Sanskrit, putting italicized phrases into compound: 1. The king whose name was *Harya* became without enemies. 2. Even though the Śūdra reads the Veda in my presence, I do not say that he is a Brāhmaṇa, said the king. 3. When the king became without enemies, then with happiness (sukha) even the subjects of other kingdoms praised him. 4. The teacher came back in hand and read the story of the crows and horses. 5. "May this world be without Kṣatriyas," thought Parasurama. 6. In the shadows of the flowery (with-flower) trees, the poets sat and read stories of former times (former is pūruva).

VERSES:

एकोऽहमसहयोऽहं कृषोऽहमपरिच्छदः ।	
स्वलोऽप्येव विधा चिन्ता मृगेन्द्रस्य न जायते ॥	
सहाय	ally
कुष	thin
परिच्छद	garments, clothes; also, retinue
स्वप्नम्	sleep
एवविध	of such a sort

चिन्ता
इन्द्रworry, anxiety
king (The lion is the king of beasts in India
as in the West)

राजा वनधुरवन्धुना राजा चक्षुरचक्षुषाम् ।

राजा पिता च माता च सर्वेषां न्यायवर्तिनाम् ॥

वन्धु

friend, relative

चक्षुस् eye

न्यायवर्तिन् (gen. pl. न्यायवर्तिनाम्) those who abide by the proper way

अयं निजः परो वेति गणना लघुवेत्तसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

निज

one's own, belonging to one

पर

belonging to someone else, alien

गणना

consideration

लघु

light, stupid, frivolous

वेत्तम्

mind

उदार

generous, noble

चरितम्

conduct

वसुधा

earth

कुटुम्बकम्

family

LESSON 19

ATHEMATIC VERBS, CLASS 2

In lesson 1, you learned to make the present stem of the various classes of thematic verbs, namely classes 1, 4, 6, and 10. In the next three lessons, athematic verbs will be treated—that is, those verbs which do not insert the thematic vowel -a- before the endings. These verbs are a bit complicated, and you need not memorize their forms. But you should learn the principles behind their formation and be able to identify any forms which may occur. In the following lessons, the present system is treated, that is, the present, imperfect, optative, and imperative. The principles concerning their formation which you should learn actively are italicized.

In all athematic classes, the following forms are strong: 1. the 1st, 2nd, and 3rd persons singular active in the present; 2. the 1st, 2nd, and 3rd persons singular active in the imperfect; and 3. the 3rd person active singular imperative [as well as all the 1st person imperative persons, active and middle—these are quite rare]. All other forms are weak, including all middle forms [except for 1st-person middle imperatives].

In class 2, the endings are added directly to the root of the verb, which is guṇated (if capable of it) in the strong forms. In the following paradigms, pay particular attention to the singular and plural (the dual forms are not used very often). Below are the paradigms of i, go, an active verb, and ās, sit, a middle verb.

Active Present:

	Singular	Dual	Plural
1st person	emi	ivah	imāḥ

2nd person	esi	ithaḥ	itha
3rd person	eti	itah	yānti

Note here the 3rd plural, where the initial i- becomes the semivowel y- before the vowel beginning the ending -anti.

Middle Present:

1st person	āse	āsyahe	āsmahē
2nd person	āsse	āsāthe	ādhve
3rd person	āste	āsāte	āsate

In the imperfect, the augment is used as for thematic verbs. Since many athematic verbs begin with a vowel, it is important that you know the following rule: *the augment a- added to the initial vowels i-, u- and r- coalesces to make the viddhi (not the guṇa) of the second element, that is, ai-, au-, and ār-. The rule applies to both thematic and athematic verbs.* That is why the dual and plural of i in the imperfect look strong.

Imperfect Active:

	Singular	Dual	Plural
1st person	āyam	aiva	aima
2nd person	aiḥ	aitam	aita
3rd person	ait	aitām	āyan

	Singular	Dual	Plural
1st person	āsi	āsvahi	āsmahi
2nd person	āsthāḥ	āsthām	āddhvam
3rd person	āsta	āstām	āsata

For roots ending in a consonant, the imperfect 2nd and 3rd singular active is rather strange. For the word *divis*, to hate, for example, the paradigm in the imperfect active is:

1st person	adveṣam	adviṣva	adviṣma
2nd person	adveṣ	adviṣtam	adviṣa
3rd person	adveṣ	adviṣām	adviṣan

Here, the form in the 2nd and 3rd sg. is *adveṣ* plus -s and -t. Since a double consonant cannot stand alone at the end of a word, the last consonant is dropped, and the -s reverts to -i.

as with the noun stems (see page 47). The list of consonant changes given on page 32 applies to verbs as well as nouns, as you will note in many athematic forms where an ending beginning in a consonant is added to a stem ending in a consonant.

The optative takes the sign -yā- in the active and -i- in the middle in all athematic verbs. All forms are weak. Note that the -ā- of -yā- disappears before vowels (i.e. before the -uḥ of the opt. active plural 3rd person).

Optative active:

	Singular	Dual	Plural
1st person	iyām	iyāva	iyāma
2nd person	iyāḥ	iyātam	iyāta
3rd person	iyāt	iyātām	iyuḥ

Optative middle:

1st person	āsīya	āsivahi	āsimahi
2nd person	āsithāḥ	āsīyāthām	āsīdhvam
3rd person	āsita	āsīyātām	āsīran

In the imperative, all of the first person forms, both active and middle are strong, and the 3rd singular active is strong. The first persons are extremely rare. *The active second person singular ending (which is very common) is -hi if the root ends in a vowel and -dhi if it ends in a consonant for all athematic classes, except classes 5 and 8 (which have -nu and -u).* and stems of class 9 ending in a consonant (which have -āna). The only forms commonly encountered are the 2nd and 3rd person singular and plural:

Imperative active:

1st person	ayāmi	ayāva	ayāma
2nd person	ihī	itām	ita
3rd person	etu	itām	yantu

	1st person	2nd person	3rd person
Imperative middle:	āsai	āsāvahai	āsāmahai
	āsava	āsāthām	āddhvam
	āstām	āstātām	āsatām

Note that the 2nd singular active imperative of duh, to milk, is dugdhi (-h changes to -k before a consonant—see page 32).

An especially important root belonging to this class is as, to be. Its strong forms begin with as-, while its weak forms begin with s-. Thus the present (it is an active verb):

	Singular	Dual	Plural
1st person	asmi	svaḥ	smah
2nd person	asi	sthaḥ	stha
3rd person	asti	stah	santi

The imperfect of as has irregular forms in the 2nd and 3rd person sg., where the vowel -i- is interposed before the endings (test the form be āi):

1st person	āsam	āsya	āsma
2nd person	āsiḥ	āstam	āsta
3rd person	āsit	āstām	āsan

Optative:

1st person	syām	syāva	syāma
2nd person	syāḥ	syātam	syāta
3rd person	syāt	syātām	syāt

Imperative (only the 3rd person is given—other forms are almost never encountered):

3rd person	astu	stām	santu
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Note the present and imperfect of han, slay or strike, an active verb:

Present:			
1st person	hanmi	hanvaḥ	hanmah
2nd person	hansi	hathaḥ	hatha
3rd person	hanti	hataḥ	ghnanti
Imperfect:			
1st person	ahanam	ahanva	ahanma
2nd person	ahan	ahataḥ	ahata
3rd person	ahan	ahatām	aghnan

VOCABULARY:

अस् (अस्ति)	to be
आस् (आस्ते)	sit; rest; dwell; continue or be in any state

इ (एति)	go
ए (एति)	come (from ā and i)
कस्मात्	why
किं	however
कस्य	friend; relative
मार्गं	road, way, path
हत् (हन्ति)	kill, slay, strike

TRANSLATE into English:

अहं राजारिम त्वं च मम बन्धुरसि । तस्माद्यो युद्धे त्वां हन्यात्स मामपि राजानं हन्तीत्यवदद्राजा ॥१॥ ये ब्राह्मणमितास्ताज्ञाज्ञो न कोऽपि हन्यादित्यवदब्राह्मणः ॥२॥ मम सकाशादिहि । यानि तव मित्राणीदानीं मृगमन्त्रस्तावन्वानयति कोपेनावददृषिः ॥३॥ न धर्मं हन्तुं मनुष्यः । यद्यपि पितरं हन्यान्मातरं वा न धर्मं हन्तिवति परशुरामोऽभिन्यत ॥४॥ अस्मिन्नाज्य आसीद्राजा कदा चित्स च सहवीरोऽरीन्हन्तुद्धे सदा कविभ्यो धनमयच्छञ्चेत्यवदन्कवयः ॥५॥ अनेन भार्गव्यांस्ते देवा धर्माशीन्हन्तु इत्यवदंश्च ॥६॥ अमार्गो वनेऽतिष्ठत्स कुत्रेदानीं-भेसीत्यमन्यत च ॥७॥ स गजमुखा देवोऽज्ञेव मां सेवन्ते तेभ्योऽहं कीर्ति यच्छामीत्यवदञ्च ॥८॥ यदाहं गृहं आसं त्वं कुलासीरित्युच्छत्सभयां पत्नी वीरः ॥९॥ आसत्स राजारिसकाशे यूयं कस्मादवैतेत्युच्छञ्च ॥१०॥ मन्त्रगरे वनराजा आयन्तु कीडन्तु च वापीतीरे आसतां चेत्यवदद्राजा ॥११॥ ये स्वर्गलोका-मियुस्ते न किमपि हन्तुः ॥१२॥

TRANSLATE into Sanskrit, putting the italicized phrases into compounds. 1. If I could be anyone at all (yah ko 'pi), then I would be a king of the world with cities, villages, and kingdom. 2. The king killed the elephant in battle and then said, "Now whom may I kill?" (Use optative for May I kill). 3. *They who have poets as friends* only sit in the presence of the king. 4. *The ocean army* came and killed all who would offend (han) dharmā. (Use e for came). 5. Come, sit there, and tell me what the *enemy king* said. (Use e for come, ās for sit. Translate "What...said" it say.") 6. The man who came (e) to the presence of the god *named Śiva* said, "For your sake we will kill even our sons."

*A. Proper noun.

VERSES:

पदे पदे च रत्नानि योजने रसकृपिका ।
भाय्यहीना न पश्यन्ति बहुरत्ना वसुधरा ॥

पदम् footstep. Repetition gives the sense of "every"
योजनम् a yojana, about 7 miles
रस taste. Here, good taste
कृपिका a well
भाय्यम् good fortune
हीन devoid of
वसुधरा earth

क्षणे क्षणे यन्त्रवतामूर्ध्वति तदेव रूपं रमणीयतायाः ।

क्षणम् moment. Repetition gives the sense of "every"
नवता newness
उपे (उपैति) go. "Go to A-ness" means "to become A."
From upa and i.

रूपम् form
रमणीयता loveliness; beauty

नास्ति कामसमो व्याघ्रिनीस्ति मेहसमो रिपुः ।
नास्ति क्रोधसमो वह्निर्नास्ति ज्ञानात्परं सुखम् ॥

काम desire; lust
सम equal (to)
व्याघ्र disease
मेह delusion
रिपु enemy
क्रोध anger
वह्नि fire
ज्ञानम् knowledge
पर other (than)—plus the ablative

अतिरमणीये काव्ये पिणुनोज्ज्वलति दूषणान्येव ।
अतिरमणीये वपुषि व्रणनेव हि मक्षिकानिकरः ॥

अति very
रमणीय beautiful; lovely
काव्यम् a kāvya, a long poem in an Indian language
पिणुन low, contemptible. Here: a contemptible person

Lesson 19

बन्धेय (बन्धेयति)

search out

दूषणम्

fault

वपुः

form. Here: a woman's form

व्रणम्

wound

मक्षिका

a fly

निकर

treasure; also sap, pith

राजा पश्यति कर्णाभ्यां युक्त्या पश्यन्ति पण्डिताः ।

पशुः पश्यति गन्धेन भूतैः पश्यन्ति बर्बराः ॥

कर्ण

ear

युक्ति

stratagem, plan, scheme

पण्डित

wise person, clever person

पशु

cow

गन्धम्

scent

भूतम्

demon

बर्बर

barbarian, non-Aryan

LESSON 20

ATHEMATIC VERBS, CLASSES 5, 7, 8, AND 9

In classical Sanskrit, there are not many verbs which adhere to these classes, but those which do are fairly common. Learn to make the strong and weak form of each stem. Then you should have no trouble recognizing any forms you encounter.

I. Class 7. This class takes a nasal infix for both strong and weak forms. In the strong, the infix is -na-, while in the weak forms it is -n-. The infix is placed directly before the last consonant of the root. Thus for yuj, join, the strong form is yunaj-, the weak form is yuñj-. For rudh, obstruct, the strong form is ruṇadh-, and the weak form is rundh-.

II. Classes 5 and 8. In class 5, -no- is added after the root to make the strong form, -nu- is added after the root to make the weak form. Thus the strong form of su, to press out, is suno-, while the weak form is sunu-. In class 8, -o- and -u- are added to the root to form the strong and weak forms respectively. Since all of the roots in this class (with the exception of kr, to do, given below) end in -n-, the forms actually look like those of class 5. Thus the root tan, stretch, makes the strong tano- and the weak tanu-. Note that the root śru, which belongs to class 5, makes the strong śṛno- and the weak śṛnu (i.e. it makes its strong and weak forms from śr rather than śru). These classes take their imperative 2nd active sg. in -nu and -u.

III. Class 9. This class adds -nā- to make the strong forms, -nī- to make the weak forms. But the -ī- of -nī- disappears before endings beginning with a vowel. Thus kri, buy, makes strong krinā-, weak kriñī-. Verbs of this class ending in a consonant take the 2nd imperative active sg. in -āna.

IV. The root kr. This very common root, which belongs to class 8, and means "to make," "to do" has the strong stem karo- and the weak stem kuru-. The final -u- of the weak stem is dropped before the initial -v- and -m- of the first dual and plural endings, and before the -yā- of the optative active.

In the following examples, the same verb is used to cite both active and middle forms, even though in classical Sanskrit most verbs may take only one set of endings. Note that as with consonant stems, -j becomes -k before endings beginning with a consonant. N becomes ñ before j, ñ before k.

CLASS 7.

Present:

	Active			Middle	
Singular	Dual	Plural	Singular	Dual	Plural
yunajmi	yuñjvaḥ	yuñjmaḥ	yuñje	yuñjvahe	yuñjmahe
yunakṣi	yuñkthaḥ	yuñktha	yuñkse	yuñjāthe	yuñgdhve
yunakti	yuñktaḥ	yuñjanti	yuñkte	yuñjāte	yuñjate
Imperfect:					
ayunajam	ayuñjva	ayuñjma	ayuñji	ayuñjvahi	ayuñjmahi
ayunak	ayuñktam	ayuñkta	ayuñkthāḥ	ayuñjāthām	ayuñgdhvam
ayunak	ayuñktām	ayuñjan	ayuñkta	ayuñjātām	ayuñjata
Optative:					
yuñjyām	yuñjyāva	yuñjyāma	yuñjīya	yuñjivahi	yuñjīmahi
etc. (see page 79)					
Imperative:					
yunajāni	yunajāva	yunajāma	yunajai	yunajāvahi	yunajāmahi
yuñgdhi	yuñktam	yuñkta	yuñkṣva	yuñjāthām	yuñgdhvam
yunaktu	yuñktām	yuñjantu	yuñktām	yuñjātām	yuñjātām

CLASSES 5 and 8. In the present, imperfect, and imperative active 3rd pl., āp takes different forms than śru because it ends in a consonant.

Present:

śṛṇomi	śṛṇuvaḥ	śṛṇumaḥ	śṛṇve	śṛṇuvahe	śṛṇumahe
śṛṇoṣi	śṛṇuthaḥ	śṛṇutha	śṛṇuṣe	śṛṇvāthe	śṛṇudhve
śṛṇoti	śṛṇutaḥ	śṛṇvanti (āpnuvanti)	śṛṇute	śṛṇvāte	śṛṇvate

Imperfect:

aśṛṇavam	aśṛṇuva	aśṛṇuma	aśṛṇvi	aśṛṇuvahi	aśṛṇumahi
aśṛṇoḥ	aśṛṇutam	aśṛṇuta	aśṛṇuthāḥ	aśṛṇvāthām	aśṛṇudhvam
aśṛṇot	aśṛṇutām	aśṛṇvan (āpnuvan)	aśṛṇuta	aśṛṇvātām	aśṛṇvata

Optative:

śṛṇuyām	śṛṇuyāva	śṛṇuyāma	śṛṇviya	śṛṇvīvahi	śṛṇvimahi
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etc. (see page 79)

Imperative:

śṛṇavāni	śṛṇavāva	śṛṇavāma	śṛṇavai	śṛṇāvāvahi	śṛṇāmahai
śṛṇu	śṛṇutam	śṛṇuta	śṛṇuṣva	śṛṇvāthām	śṛṇudhvam
śṛṇotu	śṛṇutām	śṛṇvantu (āpnuvantu)	śṛṇutām	śṛṇvātām	śṛṇvatām

CLASS 9:**Present:**

kṛiṇāmi	kṛiṇivaḥ	kṛiṇīmaḥ	kṛiṇe	kṛiṇīvahe	kṛiṇīmahe
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kṛiṇāsi	kṛiṇīthaḥ	kṛiṇītha	kṛiṇīṣe	kṛiṇāthe	kṛiṇīdhve
kṛiṇāti	kṛiṇītaḥ	kṛiṇīnti	kṛiṇīte	kṛiṇāte	kṛiṇīte

Imperfect:

akṛiṇām	akṛiṇīva	akṛiṇīma	akṛiṇi	akṛiṇīvahi	akṛiṇīmahai
akṛiṇāḥ	akṛiṇītam	akṛiṇīta	akṛiṇīthāḥ	akṛiṇāthām	akṛiṇīdhvam
akṛiṇāt	akṛiṇītām	akṛiṇān	akṛiṇīta	akṛiṇātām	akṛiṇāta

Optative:

kṛiṇīyām	kṛiṇīyāva	kṛiṇīyāma	kṛiṇīya	kṛiṇīvahi	kṛiṇīmahai
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etc. (see page 79)

Imperative:

kṛiṇāni	kṛiṇāva	kṛiṇāma	kṛiṇai	kṛiṇāvāvahi	kṛiṇāmahai
kṛiṇīhi	kṛiṇītam	kṛiṇīta	kṛiṇīṣva	kṛiṇāthām	kṛiṇīdhvam
kṛiṇātu	kṛiṇītām	kṛiṇāntu	kṛiṇītām	kṛiṇātām	kṛiṇātām

Conjugation of kṛ: (Strong stem karo-, weak stem kuru-. Kuru- loses final -u- before -v-, -y-, and -m, i.e. before semi-vowels and nasals).

karomi	kurvaḥ	kurmaḥ	kurve	kurvahe	kurmahe
karoṣi	kuruthaḥ	kurutha	kuruṣe	kurvāthe	kurudhve
karoti	kurutaḥ	kurvanti	kurute	kurvāte	kurvate

Imperfect:					
akaravam	akurva	akurma	akurvi	akurvahi	akurmahi
akaroḥ	akurutam	akuruta	akuruthāḥ	akurvāthām	akurudhvam
akarot	akurutām	akurvan	akuruta	akurvātām	akurvata
Optative:					
kuryām	kuryāva	kuryāma	kurviya	kurvivahi	kurvimahi
etc. (see page 79)					
Imperative:					
karavāṇi	karavāva	karavāma	karavai	karavāvahai	karavāmahai
kuru	kurutam	kuruta	kuruṣva	kurvāthām	kurudhvam
karotu	kurutām	kurvantu	kurutām	kurvātām	kurvatām

Lesson 20

Special note on the imperative of class 9 verbs. Roots of this class ending in a vowel take the ending -hi, *but* roots of this class ending in a consonant take the 2nd sg. active ending -āna. Thus the root *grah*, grasp, with the strong form *grāhā-* and the weak form *grāhi-* makes the 2nd sg. active imperative *grāhāna*.

VOCABULARY:

आप् (आप्नोति)	obtain (class 5)
कृ (करोति)	do, make (class 8)
क्रो (क्रोणाति)	buy (class 9)
ग्रह् (गृह्णाति)	grasp, hold, seize (class 9)
त्यज् (त्यजति)	abandon
विक्री (विक्रीणाति)	sell (class 9)
श्रु (शृणोति)	hear (class 5)

TRANSLATE into English:

यः स्वर्गमाप्नुयात्स कथमासीत् किं वदेत्किं कुर्याच्च ॥१॥ यो वणिगान्यराज्ये पुस्तकान्यक्रीणात्स इदानीं ताभ्येन पुस्तकान्यस्मद्राज्ये विक्रीणाति ॥२॥ यस्मादेव त्वं मम वनधुरसि तस्मादेवेतन्मष्टु तुभ्यं विक्रीणामि ॥३॥ य आचार्यवाचः शृण्वन्ति ते सदास्मिन् लोके सुखमेवाप्नुवन्ति ॥४॥ ये यद्धवीरा धनुर्हस्ता मत्सकाणमधिवरतैः सह युद्धमकरवं तानजयं चेत्यवददीरः ॥५॥ तव गृहं विक्रीणीहि मया सह वनमेहि चेति राजानमृषिरवदत् ॥६॥ इदं पुस्तकं गृहाण-त्यवदन्च्छिष्यमाचार्यः ॥७॥ सूर्यो मां दहेतुं मम शत्रवः सर्वे मद्धनं गृह्णन्त्यवदन्त्यराजा भद्रासताम् । अहमिदं राज्यं न त्यजामीति राजावदत् ॥८॥ यदा तस्मिन्नगर आसं तदा त्वद्राज्यं सेनामानयेत्तन्नगरराज इत्यशृण्वन् ॥९॥ या युद्धकाले पुष्पाणि व्यक्रीणात्तया सह मिरिनद्यामक्रीडन्किं ॥१०॥ न गृह्णः कोऽपि मद्राचः शृणोतिवित्यवदद्ब्राह्मणः ॥११॥ अयं लोको ब्राह्मणमुखो राजन्क्षुभ्रचेत्यवददृषिः ॥१२॥

TRANSLATE into Sanskrit, rendering the italicized phrases into compounds. Use *ap* for attain and *i* for go. 1. Those who would do adharna attain only misfortune in this world. 2. Many friends heard the happiness of paradise. 3. In our lives of sorrow, no one attains the happiness of paradise. 4. The king, well-disposed, did not kill his enemies. (well-disposed: *sumanas*) 5. "Grasp your bow and go into battle," said the king to the

warrior. 6. The merchant bought the horses, elephants, and chariots in our city and sold them in the city of the enemy king.

VERSES:

यदैव भर्ता जानीयान्मत्तमूलपरां स्त्रियम् ।
उद्धिजेत तदैवास्याः सपदिभ्रमतादिव ।

भर्तुं	husband
ज्ञा (जानति)	know (class 9; weak stem: jāni-). Here, learn, realize
मत्तम्	magic spell
मूलं	root (used for working magic)
परं	(at end of compound) intent on, engaged in using
स्त्री	woman (acc. sg. striyam)
उद्धिज् (उद्धिजते)	be afraid of (plus the ablative of the thing feared)
सर्पं	snake
देयम्	house
गतं	situated in

मद्यपाः किं न जल्पन्ति किं न भक्षन्ति वायसाः ।

कवयः किं न पश्यन्ति किं न कुर्वन्ति योषितः ॥

मद्यप	liquor-drinker
जल्प् (जल्पति)	say
भक्ष् (भक्षति)	eat
वायस	crow
योषित्	woman

न यस्य वैष्टितं विद्वान् कुलं न पराक्रमम् ।

न तस्य विश्वसेत्प्राज्ञो यदीच्छेच्छ्रेय आत्मनः ॥

वैष्टितम्	conduct; actions
विद् (वित्ति)	know (weak stem vid-; class 2)
कुलं	family, family background
पराक्रम	valor, enterprise, bravery

विश्वस् (विश्वसति)

have confidence in (here, with genitive of object of confidence)

प्राज्ञ

wise, wise person

इप्स् (इच्छति)

wish, desire

श्रेयस्

best, what is best, welfare (a neuter noun in -as)

Lesson 21

e. A long vowel is shortened in the reduplicating syllable.

Thus dadā from dā; bibhi from bhi.

f. The vowel *r* does not appear in the reduplicating syllable. Rather, it is replaced by *i*- in the present system of reduplicating (class 3) verbs; and by *-a*- in the perfect of verbs. Thus class 3 present stems bibhi from bhi, pipre from pic. Perfect cakr from kr, cakri from kri.

II. The third class. The strong forms of this class have a gunated root vowel (in the 2nd syllable of the reduplicated form), while the weak forms have a vowel without gunation. Thus strong juho-, weak juhu- from hu, sacrifice. The root bhr-, bear, makes the strong stem-form bibhar-, the weak bibhi-.

(contd. on pp. 94, 95)

ATHEMATIC VERBS, CLASS 3; REDUPLICATION

LESSON 21

I. Rules for reduplication. For those tenses of class 3 verbs formed on the present stem (the present, imperfect, etc.), and for the perfect, which you will learn later, the verbal root undergoes reduplication. There are a few other forms which undergo reduplication (the desiderative and intensive), for which the rules will be given later. Reduplication consists of repeating the root twice before adding the appropriate endings. However, the final consonant (if there is one) is omitted from the reduplicating syllable (i.e. the first syllable), and there are some rules governing changes which the root must undergo in the reduplicating syllable. In the second syllable, the root appears unchanged.

a. The consonant of the reduplicating syllable is in general the first consonant of the root. Thus paprach from prach; śiśri from śri; bubudh from budh.

b. A non-aspirate is substituted in reduplication for an aspirate. Thus dadhā from dhā; bibhi from bhi.

c. A palatal is substituted for a guttural or h. The palatal is either voiced or unvoiced as the letter it substitutes is voiced or unvoiced (remember that *h* is considered to be voiced in Sanskrit). Thus cakr from kr; cikhid from khid; jagrabh from grabh; jahṛ from hr.

d. If the root begins with a sibilant followed by a non-nasal stop (not a semivowel), then the consonant of the reduplicating syllable is the stop, modified according to rules b and c if necessary. Thus tasthā from sthā; caskand from skand; caskhal from skhal; cuścut from ścut; paspiḥ from spiḥ; pusphuṭ from sphuṭ. But if the root begins with a sibilant followed by a nasal or semivowel, then rule a applies. Thus sasnā from snā; sasmi from smi; śuśru from śru; śīḥ from śiḥ.

VOCABULARY:

ज्ञा (जानति)	know (class 9. Strong jānā-, weak jāni-)
दा (ददाति)	give (class 3. Much more common than yam)
ब्रू (ब्रूयति)	say (class 2. Strong bravi-; weak brū-)
ब्रू (ब्रूयति)	3rd pl. bruvanti, abruvan, bruvantu)
भू (भवति)	bear, have, possess (class 3)
विधा (विधायति or विधत्ते)	ordain; bring about, accomplish (class 3, from vi and dhā. This verb may be active or middle)

हा (हृयति)	leave, forsake, abandon (class 3. Strong jahā-; weak jahi- or jah- before vowel)
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TRANSLATE into English:

राजकोपात्सर्वे क्षत्रियाः सपत्नीका नगरमजहुः ॥१॥ येभ्यो वीरेभ्यस्त्वं गजान-
भ्याञ्च नाददास्ते कथं युद्धं कुर्युः ॥२॥ मां जहीहि । न हि कदापि मच्छत्रवो
मत्सकाश आसीरन् ॥३॥ यज्जल असौ कन्या हस्तयोरविभक्तदभूमावपत् ॥४॥
यदा स नृपोज्ज्वलनामजयत्तदा तव नगरं तव धनानि सर्वाणि च देहि म इत्य-
ब्रवीत्सम्राजानम् ॥५॥ स ब्राह्मणः सर्वदेवनामानि न जानाति किं तु जानतीमे
वणिजः ॥६॥ यदाद्विदधाति देवस्तत्तन्मनुष्याणां लोके भवति ॥७॥ सर्वे मयजा
रत्नानि मे ददन्तिवति व्यधत् राजा ॥८॥ ये मद्राज्ये मुञ्चजीवितमानुयुस्ते यद्य-
दभ्युपगच्छद्वा जानति तत्सर्वं मम वीरान्बुधन्तु ॥९॥ ब्रूहि राजन् । किं
कुर्यान्वाजीमित्यब्रूत क्षत्रियो ॥१०॥ सर्वो सदा वृक्षः पुष्पफलानि विप्रतीत्य-

(contd. on p. 96)

The verbs of this third class lack the -n- in the 3rd plural endings of the present, and the imperative active.* In the imperfect active 3rd plural, they take the ending -uḥ instead of -an, before which the final vowel is gunated. The conjugations of the root bhr̥, to bear, are given below:

	Active			Middle	
singular	dual	plural	singular	dual	plural
Present:					
bibharmi	bibhṛvaḥ	bibhṛmaḥ	bibhre	bibhṛvahe	bibhṛmahe
bibharṣi	bibhṛthaḥ	bibhṛtha	bibhṛṣe	bibhṛāthe	bibhṛdhve
bibharti	bibhṛtaḥ	bibhṛati	bibhṛte	bibhṛāte	bibhṛate
Imperfect:					
abibharam	abibhṛva	abibhṛma	abibhri	abibhṛvahi	abibhṛmahi
abibhar	abibhṛtam	abibhṛta	abibhṛthāḥ	abibhṛāthām	abibhṛdhvam
abibhar	abibhṛtām	abibharuḥ	abibhṛta	abibhṛātām	abibhṛata
Optative:					
bibhṛyām	bibhṛyāva	bibhṛyāma	bibhṛiya	bibhṛivahi	bibhṛimahi
etc. (see page 79)					
Imperative (Note the irregular 2nd imperative sg. active of this verb, which should, according to p. 79, be -hi. This is an irregularity of bhr̥, not of the class)					
bibharāṇi	bibharāva	bibharāma	bibharvai	bibharāvahai	bibharāmahai
bibhṛdhi	bibhṛtam	bibhṛta	bibhṛṣva	bibhṛāthām	bibhṛdhvam
bibhartu	bibhṛtām	bibhṛatu	bibhṛtām	bibhṛātām	bibhṛatām

*Note that all of the athematic classes lack -n- in the third person plural middle present, imperfect, and imperative.

The two roots dā and dhā, the commonest of the class, lose their radical vowel altogether in the weak forms, being shortened to dad and dadh. In the 2nd sg. imperative active, they form respectively dehi and dhehi. In combination with t, th, and s, the final d of dad and dh of dadh change to t. Before t, th, dh, and s, the aspiration of dadh is thrown back on the first syllable (see page 32 under Grassmann's law). The inflection of dhā, to place, follows:

Present:					
dadhāmi	dadhvaḥ	dadhmaḥ	dadhe	dadhvahe	dadhmahe
dadhāsi	dhatthaḥ	dhattha	dhatse	dadhāthe	dhaddhve
dadhāti	dhattaḥ	dadhāti	dhatte	dadhāte	dadhate
Imperfect:					
adadhām	adadhva	adadhma	adadhi	adadhvahi	adadhmahi
adadhāḥ	adhattam	adhatta	adhattāḥ	adadhāthām	adhaddhvam
adadhāt	adhattām	adadhuḥ	adhatta	adadhātām	adadhata
Optative:					
dadhyām	dadhyāva	dadhyāma	dadhiya	dadhivahi	dadhimahi
etc. (see page 79)					
Imperative:					
dadhāni	dadhāva	dadhāma	dadhai	dadhāvahai	dadhāmahai
dhehi	dhattam	dhatta	dhatsva	dadhāthām	dhaddhvam
dadhātu	dhattām	dadhatu	dhattām	dadhātām	dadhatām

ब्रवीत्कविः ॥११॥ यद्येतरुस्तनकर्यार्थं जानीयात्सदाचार्यसकाशमिहि तं पृच्छ
च ॥१२॥*

TRANSLATE into Sanskrit, using *dā* for give, *brū* for say, *hā* for leave, and *āp* for attain. Render italicized phrases by compounds. 1. Whatever Śiva may ordain, may that be (bhū). 2. The girl gave the water to her friend and said in fear, "Did anyone see me?" 3. When Rāma left the city of *Ayodhyā*, all the subjects attained sorrow. 4. Do you know the man to whom they gave the books? 5. "Even if you did not know all, I would do that which you have ordained," said the śūdra to the sage. 6. That man and his wife gave the jewels to the merchant in the *treeless, flowerless* garden. (render treeless and flowerless by separate compounds).

VERSES:

यद्दासि विशिष्टेभ्यो यच्चाश्नासि दिने दिने ।
ततो विलमहं मन्ये शेषमन्यस्य रक्षसि ॥

विशिष्ट	set apart; distinguished (person)
अण् (अश्नाति)	eat (V)
दिन	day
विलम्	wealth
शेषम्	ther est
रक्ष् (रक्षति)	protect, keep charge of
यद्दाति यदश्नाति तदेव धनिनो धनम् ।	
अन्ये मृतस्य क्रीडन्ति दारैरपि धनैरपि ॥	
अण् (अश्नाति)	eat
मृत	dead (person)
दार	wife (usually in plural, with singular meaning)

Note: this verse (yaddadāti...) is rather difficult to construe, though I find it a good verse. The key is to take anye as referring to those who do not conform to the model of the first half of the verse, and to take mṛta as meaning "someone who might as well be dead."

*The stem form of eṣa is eṣat.

मुलभं वस्तु सर्वस्य न यात्यादरणीयताम् ।
स्वदादरपरिहारेण परदारार्थिनो जनाः ॥

मुलभ	easy to get
वस्तु	thing
या (यति)	go (II)
आदरणीयता	position of being valued (lit.: to-be-valued-ness. "Go to x-ness" means "to become x.")
स्व	one's own
दादर	wife (usually in plural, with singular meaning)
परिहार	rejection, avoidance
पर	other, another (person)
आर्त्तन्	desirous of (masc. nom. pl. arthinaḥ)
जन	people (in pl.)
वरमेको गुणी पुत्रो न च मूर्खज्ञान्यपि ।	
एकश्चन्द्रस्तमो हन्ति न च तारागणोऽपि च ॥	
वरम्	better
गुणिन	virtuous, excellent (nom. masc. sg. guṇi)
मूर्ख	fool
ज्ञानम्	hundred
चन्द्र	moon
तमस्	darkness (neuter)
तारा	star
गण	mass, collection, assemblage

LESSON 22

POSSESSIVES IN -IN, -VANT, -MANT; PRESENT
ACTIVE PARTICIPLES

I. Possessives. Sanskrit has several suffixes which are added to nouns to form possessives. When a possessive suffix is added to a noun A, the meaning is "having A," "possessing A," though the best translation is often an English adjective. For example, dhanavānt means "having money," but is best translated as "rich," "wealthy." The word could also be used as a noun, in which case it would mean "he who is wealthy," "a rich man," etc.

A. Possessives in -vant, -mant. The suffix -vant may be added to almost any noun to make a possessive. The suffix -mant is of less common occurrence, and is rarely affixed to a-stems (i.e. to words declined like deva, phalam, or senā). Before -mant and -vant, the stem form of the noun is used. The declension of these possessives is as follows:

Masculine:			
	Singular	Dual	Plural
Nom.	dhanavān	dhanavantau	dhanavantāḥ
Acc.	dhanavantam	"	dhanavataḥ
Inst.	dhanavatā	dhanavadbhyām	dhanavadbhiḥ
etc., as with pad.			
Neuter:			
Nom.	dhanavatī	dhanavati	dhanavanti
Acc.	"	"	"
etc., as with pad.			
Feminine:			
Nom.	dhanavati	dhanavatyau	dhanavatyāḥ
etc., as with nādi.			

This declension can be easily remembered if you keep in mind that the strong form is in -ant, and the weak form is in -at, while the nom. masc. sg. is -ān, and the feminine is -atī, declined like nādi. Words in -mant are declined in the same way, except that they have -m- instead of -v-.

B. Possessives in -in. Most nouns in -a, -am, or -ā, make a possessive in -in, which is added after the -a, -am, and -ā, have been removed. The declension of sukhiṇ, happy, (from sukha and -in) is as follows:

Masculine:			
	Singular	Dual	Plural
Nom.	sukhi	sukhinau	sukhināḥ
Acc.	sukhinam	"	sukhināḥ
Inst.	sukhinā	sukhibhyām	sukhibhiḥ
etc., with endings of pad.			
Weak endings are added to -in, pāda endings to -i.			
Neuter:			
Nom.	sukhi	sukhini	sukhini
Acc.	"	"	"
etc., as in the masculine.			
Feminine:			
Nom.	sukhiṇī	sukhinyau	sukhinyāḥ
etc., as with nādi.			

Remember that in this declension, both the strong and weak endings are added to -in, while the pāda endings are added to -i. The nom. mas. sg. is -ī; the nom. acc. neuter singular is -ī, and the nom. acc. neuter plural is -īni. The feminine is -inī, declined like nādi.

II. Present active participles. These forms correspond to the English participle in -ing, as the man *going* to the city." Their use is explained below after their formation is discussed.

The present active participle is formed by removing the final -i of the 3rd person plural active present form of the verb. As would be expected, it is made only from verbs which are active. All present active participles except those from class 3 verbs end in -ant, as is shown below. They are declined exactly like Possessives in -vant and -mant, except that their nom. sg.

masculine is in -an rather than -ān. That is, weak endings and pāda endings are added to -at, while strong endings are added to -ant.

Rules for the formation of the feminine of present active participles: The thematic conjugations (classes 1, 4, 6, and 10) add -i to the strong stem of the participle (i.e. end in -anti), while the athematic conjugations (classes 2, 3, 5, 7, and 9) add -i to the weak stem of the participle (i.e. end in -ati). [But in class 6, the feminine to the present participle may be made optionally by adding -i to the weak stem, while in class 2, verbs whose roots end in -ā may optionally make their feminine participle by adding -i to the strong stem.] These participles are declined like nadi. It should be noted that the nom.-acc. dual neuter of pres. act. part. 's is the same as the nom. sg. fem.

Note that participles of class 3 verbs end in -at, and do not differentiate between strong and weak stems (see below for an example of declension).

Study the following forms:

Class	Root	Present act. part.	Feminine
1	bhū	bhavanti	bhavanti
1	sthā	tiṣṭhant	tiṣṭhanti
4	paś	paśyanti	paśyanti
6	viś	viśant	viśanti [or viśati]
6	pracch	pricchant	pricchanti [or pricchati]
10	cur	corayant	corayanti
2	han	ghnant	ghnati
2	as	sant	sati
2	snā (bathe)	snānt	snāti [or snāti]
3	dhā	dadhat (N.B.)	dadhati
3	dā	dadat (N.B.)	dadati
3	bhr	bibhrat (N.B.)	bibhrati
5	śru	śṛṇvanti	śṛṇvati
7	yuj	yujanti	yujati
8	kr	kurvant	kurvanti
9	kri	kriṇant	kriṇati

With the exception of class 3, the present active participle

is declined as follows (here, the root vad is used for the example):

Masculine:			
	Singular	Dual	Plural
Nom.	vadan	vadantau	vadantaḥ
Acc.	vadantam	"	vadataḥ
Inst.	vadatā	vadadbhyām	vadadbhiḥ
etc., with the endings of pad added to vadat-.			
Neuter:			
Nom.	vadat	vadanti*	vadanti
Acc.	"	"	"
etc., with the endings of pad added to vadat-.			
Feminine:			
Nom.	vadanti	vadantiyau	vadantiyāḥ
etc., as with nadi.			

Class 3 present active participles. Present active participles of class 3 end in -at, not -ant. This is so because they are derived from the 3rd active plural present form, which for class 3 verbs ends in -ati, not -anti like the corresponding form of other verbal classes. In this class, both strong and weak forms are in -at-. Thus from dā,

Masculine:			
Nom.	dadat	dadatau	dadataḥ
Acc.	dadatam	dadatau	dadataḥ
Inst.	dadatā	dadadbhyām	dadadbhiḥ
etc., with the endings of pad added to dadat-.			
Neuter:			
Nom.	dadat	dadati	dadati
Acc.	"	"	"
etc., with the endings of pad added to dadat-.			

*The -n- in this form is inserted or not depending on whether it is inserted in the feminine form. Thus the dual nom. -acc. neuter of as, an athematic verb, is sati, not santi.

Feminine:		
Nom.	dadati	dadatyau
etc., as with nadi.		dadatyah

III. The Use of Present Participles. The present participle in Sanskrit corresponds to the participle in English ending in -ing (but *not* to the English gerund in -ing, which is used as a noun). All of the words construed with the participle must normally be placed before it in Sanskrit, while its antecedent normally immediately follows it. Thus, "the man running to the city" would be nagaram dhāvan manusyaḥ. [In poetry, however, the normal order is not always followed.] Like other adjectives in Sanskrit, participles may also be used as nouns if their antecedent is not expressed. Thus dhāvan could mean "the running [man]."

The present participle is used when contemporaneity of action with the verb is indicated, as "speaking in this manner, he came into the city," that is, "iti bruvan sa nagara āgacchat," or "he gave the jewels to her as she carried the water," that is "jalam bibhratyai tasyai sa ratnāny adadāt." The present participle may also be used to denote an attendant circumstance or attribute, or cause of an action, as "dying in battle, he goes to heaven," that is, "yuddhe naśyan sa svargam gacchati." The present participle may define the agent of an action, as "He is Devadatta who sits studying," that is, "yāḥ pathann āste sa devadattāḥ." Or it may be used to define a general truth, as "Men who die in battle go to paradise," that is, "yuddhe naśyānto [manusyaḥ] svargam gacchanti." (Here, the word manusyaḥ may be either added or left out.) The present participle may not be used as a predicate noun—one may not say "sa kuvann asi" for "He is doing."

The prefix a-(an- before a vowel) may be added to a present participle to negate it. Thus "The king stands without entering battle" is "yuddham aviśan rāja tiṣṭhāy eva."

VOCABULARY:

जीव् (जीवति)	live
पति	lord, husband
सदल	you (used like German Sie, Italian Lei, Hindi

āp, English "your excellency" with a 3rd person verb. Bhavant is declined like dhavant. Its feminine is bhavati. It is normally used when the speaker wishes to show respect to the person he is addressing.)

महत्	great (Compound stem mahā-. Masc. nom. sg. mahān; strong stem, mahānt-; weak stem mahat-. Fem. mahati.)
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स्नानम्	bathing, a bath
स्नानं क	bathe (literally, "make a bath.")

TRANSLATE into English:

पुस्तकं पठतः शिष्यान्शृण्वन् ॥१॥ यस्मिन्वीरे कोपेन दहते राज्ञश्चभूषी अपवर्तन् स भयात्तस्य नृपस्य पादावपृण्णत् ॥२॥ साध्वान्भीडयतो वणिजः कोपेनापयद्यादि मम पतिरत्र स्वात्तदा भवन्ती न तथा कुर्तुरित्यब्रवीच्च ॥३॥ केयमागच्छन्तीति पृच्छन्ती पत्नी मम स्वसेत्यवदत्त मनुष्यः ॥४॥ उपविशतु भवान् । इदं जलमिदं भोजनं चेत्यब्रवीद्रागागच्छन्तमिति वणिक् ॥५॥ उद्याने शोडन्ती बालामपश्यद्वीरः किं करोति सेत्समन्यत च ॥६॥ अयं ब्राह्मणो वेदं पठन्नपि न शूद्रं गच्छेति वदति ॥७॥ केयं जलं हस्ते विभ्रतीत्यपृच्छद्वणिक् ॥८॥ अयं राजा सर्वं धनं ब्राह्मणो दददपि न कीर्तिं लभते ॥९॥ ये कविभ्यां जनेभ्यो धनं ददतः शंसन्ति न तेषां कीर्तिर्वैवैत इति कविरब्रवीत् ॥१०॥ कोऽयं वृक्षच्छायायां तिष्ठन्निति पृच्छन्तं राजानं मम आतेत्यवद्वीरः ॥११॥ यस्य देवस्य नाम पठन्कविरागच्छन्तं वयमपि शक्तेम ॥१२॥

TRANSLATE into Sanskrit, putting the italicized words and phrases into participial constructions. 1. The man *taking a bath* in the *tank* saw the king *coming* and ran to his house. 2. He came from his bath with his wife *as she carried water*. 3. The lives of those who are rich are happy. [Use possessives to translate "those who are rich" and "happy."] 4. They *who attain [āp] glory in this life* are born again in paradise. 5. The wife of the merchant stood *without saying anything*. 6. The king whom the poet stood *praising* did not give any money.

VERSES:

पण्डिते चैव मूर्खे च बलवत्यपि दुर्जने ।
ईश्वरे च दरिद्रे च मृत्योः सर्वत्र तुल्यता ॥

पण्डित wise, learned; a pundit

मूर्ख fool

ईश्वर lord

दरिद्र poor

तुल्य equal

-ता -ness. Tulyatā means "even-handedness."

स्पृशन्तपि गजो हन्ति जिघ्रक्षपि भुञ्जसः ।

हसन्तपि नृपो हन्ति मानयन्तपि दुर्जनेः ॥

घ्रा (जिघ्रक्षि) smell

भुञ्जस snake

हृष्ट (हसति) laugh

मानयति to honor

LESSON 23

THE PRESENT MIDDLE PARTICIPLE; THE LOCATIVE
AND GENITIVE ABSOLUTES

I. Present middle participles. Thematic verbs (classes 1, 4, 6, and 10) make the present middle participle by adding -māna to the 3rd plural present middle minus -nte. Athematic verbs (classes 2, 3, 5, 7, 8, and 9) make it by adding -āna to the 3rd plural present middle minus -ate. These participles are declined like deva in the masculine, phalam in the neuter, and senā in the feminine. They may be made only from verbs which take the middle. Study the following list:

Thematic verbs, present middle participle:

	masculine	neuter	feminine
labh	labhamāna	labhamānam	labhamānā
man	manyamāna	manyamānam	manyamānā
vr̥t	var̥tamāna	var̥tamānam	var̥tamānā
Athematic verbs, present middle participle:			
vidhā	vidadhāna	vidadhānam	vidadhānā
yuṣj	yuñjāna	yuñjānam	yuñjānā

Nota bene: the present middle of ās is irregular: āsina, āsīnam, and āsīnā in the masculine, neuter, and feminine respectively.

The use of the present middle participle is the same as the use of the present active participle, treated in lesson 22. For example, the sentence, "Thinking in this manner, he came into the city" would be translated "iti manyamānaḥ sa nagara āgacchat."

II. The locative absolute and the genitive absolute. When a participle agrees with a subject *different* from the subject of the verb, the phrase is said to be an absolute construction.

An example in English is "The wind being favorable, the ship set sail." In Sanskrit, there are two types of absolute construction: the more common one, in which both the subject of the absolute and the participle, which agree in all respects, are in the locative, and a less common one, in which the subject of the absolute phrase and the participle are in the genitive. In both constructions, *the participle and its subject must agree in case, number, and gender*. It is important to remember that absolute constructions in Sanskrit may not be used if the subject of the absolute phrase and of the main verb are the same (in which case a continuative, given in lesson 27, or a simple participle agreeing with the subject of the main verb must be used). Thus, one may not use the locative absolute to translate the sentence, "Rāma, after he had taken Laṅkā, returned to Ayodhyā" since the subject of "had taken" and "returned" is the same. But in the sentence "Rāma after the monkeys had taken Laṅkā, returned to Ayodhyā," a locative absolute may be used for "after the monkeys had taken Laṅkā," since the subjects of "had taken" and "returned" are different.

The action expressed in the locative absolute specifies the time of the action of the main verb. That is, the time of the action expressed by the locative absolute is known, while the time of the action of the main verb is unknown and is determined with reference to the locative absolute. The English nominative absolute, exemplified above, is also used in this fashion. An example is "Who would conquer the earth while he is king?" or "He being king, who would conquer the earth?" In Sanskrit, both of these sentences would be translated "kas tasmīn rājāṇi satī bhūmim jayet?" (where *sant* is the present active participle of *as*, to be).

If the English verb in an absolute construction is "being," that verb may be omitted in Sanskrit. Thus "How could he fight when I am king" could be translated by "mayī rājāṇi satī sa katham yuddham kuryāt" or by "mayī rājāṇi sa katham yuddham kuryāt."

When contempt or disregard is to be shown, the genitive absolute is used. Such absolutes may generally be translated by prefacing them by the words "in spite of the fact that" or "even

though." An example is "Even though the king was looking, the enemy killed the hero," that is, "paśyato rājāṇ śatnur vīram ahaṇ." The word *api* is often placed after a genitive absolute: "rājāṇ paśyato 'pi śatnur vīram ahaṇ."

When you translate an English phrase into an absolutive construction in Sanskrit, first put the subject of the construction into the locative or genitive, keeping its number and gender. Then make the participle agree with the subject. In general, the participle comes last in the absolutive construction, and is preceded by all that modifies it, though on occasion, the subject of the absolutive construction may immediately follow the participle. In addition to the present active and present middle participles, absolutive constructions may also be made from past passive and past active participles, to be given in lesson 26.

VOCABULARY:

कम्प (कम्पते)	tremble, shake
मा	not, used with imperatives, as Greek <i>μη</i> , Hindi <i>मा</i> . E.g. <i>mā kuru</i> , "don't do it."
सन्	The word <i>na</i> cannot be used with imperatives.*
	(the present active participle of <i>as</i>) good
	(in addition to its primary meaning "being")

TRANSLATE into English:

सर्वरत्नानि लभमानोऽपि स वणिगनुखमेवाप्नोति ॥१॥ तस्यां मम पत्न्यां सत्या-
महं कथमन्या सह वाप्यां क्रीडेयम् ॥२॥ तस्य कीर्तिमतो राज्ञो धर्मं विदधान-
स्यापि सर्वाः प्रजा दुःखित्य एवाभवन् ॥३॥ गच्छन्तस्तिष्ठन्तो भोजनं कुर्वन्त
ब्राह्मीना वा सदा विष्णुनामानं देवं स्मरन्तु धर्मवन्तो मनुष्याः ॥४॥ तस्मिन्नाग्नि
धर्मं पीडयति भगवत्कथं तन्नैवासीनो न किमपि करोति ॥५॥ भवति राज्ञि वयं
कथं जीवेमिति भगवत्कथममानो वणिगावदत् ॥६॥ मयि स्नानं कुर्वत्यां त्वं
कस्मादवगच्छ इति वृत्ताणां** राजपत्नीमहं किं वदेयम् ॥७॥ यद्यपि राजसकाशो-

*The word *na*, while never used before an imperative, may be used before an optative to form a negative command (which, however, has less force than *mā* plus the imperative). *Mā* may also be used before an augmentless aorist to make a negative command, and before a future or optative to mean "lest."

**But may be a middle verb as well as an active one.

ऽनुवत्स मृत्युमानुयातयापि न किमपि वदति स वीरः ॥८॥ मत्सकाशे मा स
क्षत्रिय एतियवदच्छद्राजः ॥९॥ पत्नी मृत्युं लभमाने सा सत्यप्यनिमक्त्रिणम्
॥१०॥ मृत्युं विदधानं नृपं शत्रुः कस्यमानः सर्वं वदामीत्यवदत् ॥११॥ धर्मव-
द्राजराज्ये सन्तः सुखेन जीवन्त्यसन्तस्तु दुःखेनैव ॥१२॥

TRANSLATE into Sanskrit: 1. *While I am king* [locative absolute], no enemy may come into my kingdom. 2. *In spite of the fact that lions play in the forest* [genitive absolute], the sage enters there. 3. "Do not come here," said the good [woman] to the trembling merchant. 4. *Since the king killed dharmā* [locative absolute], all good men left [his] kingdom. 5. *When the goddess entered the city* [locative absolute], all [men] trembled from fear. 6. "Since you [bhavan] ordain dharmā [locative absolute], how could the wealth [artha] of men not grow?" said the poet.

VERSES:

वनानि दहतो बह्नेः सखा भवति मारुतः ।
स एव दीपनाभाय कुञ्जो कस्यास्ति सौहृदम् ॥

बह्नि	fire
सखि	friend (nom. sg. sakha)
मारुत	wind
दीप	lamp
नाभ	destruction; (here) putting out
कुञ्ज	thin, wretched, small, poor (the locative gives the sense of "towards")

सौहृदम्
friendliness

स्वभावं नैव मुञ्चन्ति सन्तः संसर्गोऽसताम् ।
न त्यजन्ति रतं मञ्जु काकसंपर्कतः पिकाः ॥

स्वभाव	true nature, innate nature
संसर्ग	contact
-तः	an ablative suffix
रतम्	calling, cooing
मञ्जु	sweet
संपर्क	contact
पिक	the Indian cuckoo

शून्येऽपि गुणवत्तामातन्वानः स्वकीयगुणजालैः ।
विवराणि मुद्रयन्मूर्णयुरिव सज्जनो जयति ॥

Lesson 23

शून्य
गुणवत्ता
empty, void; an empty space
excellence, virtue, goodness (from guṇa, [good]
quality, plus -vant, the possessive suffix, plus -tā, a
suffix meaning "ness." Thus literally "quality-
possessing-ness.")

आतन (आतवीते)
spread out, stretch (3rd pl. present ātanvate)

स्वकीय
one's own

जाल
net, web

विवरम्
hole, open place

मुद्रय् (मुद्रयति)
close, close over

द्रव्यम्
quickly

ऋण्यु
spider

जन
person

ijyate; and *hve* (call)/*hūyate* (here, the u is lengthened by rule 1); *vap* (sow)/*upyate*.

4. In some roots, a nasal is dropped. Thus from *śam*, *śasyate*.

5. Roots in -i and -ī.

a. Roots ending in -i change -i to -ri. Thus *kriyate* from *kr*.

Exception:

Roots ending in -i preceded by a conjunct consonant guṇate the -i. Thus *smariyate* from *smi*.

b. -ī is changed to -ir, or, if preceded by a labial, to -ūr. Thus from *tī*, cross *tiryate*; from *kī*, scatter, *kiryate*; from *pī*, fill, *pūryate*.

6. Roots of the tenth class retain the guṇa or viddhi change that they take before the present stem, but the -ay- of the present stem is dropped before the passive is made. Thus from *cur* (whose present active 3rd sg. is *corayati*), the passive is *cori*. From *taḍ*, strike (pres. act. 3 sg. *tāḍayati*) the passive is *tāḍi*. [Note that this rule applies to causative stems, which you will learn in a future lesson, as well. Thus the causative active 3rd sg. of *kr* is *kārayati*; the causative passive of *kr* is *kāryate*.]

The present participle of passive verbs is formed regularly, by adding -māna to the passive stem. Thus from *nī*, *nīyamāna*. There follows a list of the verbs you have had with the passive 3rd sg. present and the present

Root	Present	Passive pres.	Pass. pres.
adhi	3rd sg. <i>adhite</i>	<i>adhiyate</i>	<i>adhiyamāna</i>
as	<i>asti</i>	none	
āp	<i>āpnoti</i>	<i>āpyate</i>	<i>āpyamāna</i>
ās	<i>āste</i>	<i>āsyate</i>	[<i>āsyamāna</i>]
i	<i>eti</i>	none	
kr	<i>karoti</i>	<i>kriyate</i>	<i>kriyamāna</i>
kṛp	<i>kalpate</i>	<i>kṛpiyate</i>	<i>kṛpiyamāna</i>
kri	<i>kriṇāti</i>	<i>kriyate</i>	<i>kriyamāna</i>

The passive in Sanskrit is made from a different stem from the finite forms you learned to make in lessons 1, 19, 20, and 21. The passive stem is formed by adding -y- to the root, which in some instances may be altered. *The passive may take only the middle endings* and it may be conjugated in all of the tenses you have studied so far: present, imperfect, optative, and imperative. The passive stem is treated like a thematic verb, that is, it is conjugated like *labh*. The use of the passive is treated after its formation is discussed.

1. Formation of the passive. In general, the passive is formed by adding -y- to the root and then affixing the endings you learned for *labh*. Thus from *nī*, the passive 3rd person singular present is *nīyate*; from *labh*, *labhyate*; from *bhū*, *bhūyate*. Some roots, however, are changed before the addition of the -y- of the passive according to the following rules.

1. Final -i and -u of roots are lengthened. Thus from *ji*, *jīyate*; from *śru* *śrūyate*.

2. Roots ending in -ā change the -ā to -ī. [Similarly roots ending in -e, -ai, -o, and -au change those vowels to -ī.] Thus from *sthā*, *dā*, *dhā*, *mā* (measure), *gai* (sing), *pā*, *hā*, and so (complete), are formed *sthīyate*, *dīyate*, *dhīyate*, *mīyate*, *giyate*, *pīyate*, *hīyate* and *sīyate*.

3. In some roots, y, r, or v is changed to the corresponding vowel i, ī, or u. This is called *saṃprasāraṇa*. When it takes place, the vowel following the y, r, or v in the original root is dropped. The most common roots in which *saṃprasāraṇa* occurs are: *vas/ūsyate*; *grah/grihyate*; *vac (say)/ucyate*; *vad/udiyate* (rare); *prach/picchyate*; *vah/ūhyate*; *yaj* (sacrifice)/

kṛīḍ	kṛīḍati	kṛīḍyate	[kṛīḍyamāna]
gam	gacchati	gamyate	gamyamāna
grah	grīhṇāti	grīhyate	grīhyamāna
cur	corayati	coryate	coryamāna
jan	jāyate	none	jīyamāna
ji	jayati	jīyate	[jīvyamāna]
jiv	jivati	jīvyate	jīāyamāna
jñā	jānāti	jñāyate	tyajyamāna
tyaj	tyajati	tyajyate	dahyamāna
dah	dahati	dahyate	diyamāna
dā	dadāti	diyate	[dhāvyamāna]
dhāv	dhāvati	dhāvate	[naśyamāna]
naś	nasyati	naśyate	nīyamāna
nī	nayati	nīyate	pathyamāna
paṭh	paṭhati	paṭhyate	diśyamāna
paś	paśyati	piśyate	pīyamāna
pā	pibati	pīyate	pīdyamāna
pīḍ	pīḍayati	pīḍyate	prachyamāna
pracch	pricchati	pricchyate	
brū	bravīti	none	[bhūyamāna]
bhū	bhavati	bhūyate	bhriyamāna
bhṛ	bibharti	bhriyate	manyamāna
man	manyate	manyate	mucyamāna
muc	muñcati	mucyate	yamyamāna
yam	yacchati	yamyate	labhyamāna
labh	labhate	labhyate	likhyamāna
likh	likhati	likhyate	ucyamāna
vac	vakti	ucyate	udyamāna
vad	vadati	udyate	uśyamāna
vas	vasati	uśyate	uyhamāna
vah	vahati	uhyate	
vid	vidyate	none	vidhiyamāna
vidhā	vidadhāti/ vidhatte	vidhiyate	

viś	viśati	viśyate	viśyamāna
vṛt	vartate	vṛtyate	[vṛtyamāna]
vṛdh	vardhate	vṛdhyate	[vṛdhyamāna]
śams	śamsati	śasyate	śasyamāna
śru	śṛnoti	śṛūyate	śṛūyamāna
sev	sevate	sevyate	sevyamāna
sthā	tiṣṭhati	sthiyate	sthiyamāna
spṛś	spṛśati	spṛśyate	spṛśyamāna
smṛ	smarati	smriyate	smriyamāna
han	hanti	hanyate	hanyamāna
hā	jahāti	hiyate	hiyamāna

NOTE : The root used to form the present stem of see is paś, while the root used to form the passive stem (and other stems) is dīś. While the root vad is generally used for the present stem of speak, the root vac (passive ucyate) is generally used for the passive stem. The stem brū cannot be used to form passives or any other stems except the present.

II. The use of the passive. There are two uses of the passive, of which the first is exactly analogous to the use of the passive in English, that is to say the passive use of transitive verbs. In this usage, when the transitive verb is put in the passive, then the word which was its subject as an active verb is placed in the instrumental case, while its former direct object is put into the nominative case. Other words (e.g. indirect object) retain their cases. For example, an active use of a verb is "The king kills the warrior." In the passive, the sentence is "The warrior is killed by the king." These two sentences in Sanskrit are rāja kṣatriyaṃ hanti and, in the passive, kṣatriyo rājā hanyate. Another example is "He sees me," and "I am seen by him," that is sa mām paśyati and ahaṃ tena dīśye. "He abandoned you" is sa tvām ajahāt, while "You were abandoned by him" is tvam tenāhiyathāh,

[NOTE : When "say" is used in the passive, the person addressed is in the nom., while the thing said remains in the accusative. Thus sa na kim apy ucyate means "Nothing is said to him."]]

The other use of the passive is called the bhāve construction, that is, the impersonal construction. In this usage, the verb used is generally intransitive, and the form is virtually always the third person singular. An example is the sentence "I stand in the house." This would be "aham grihe tiṣṭhāmi" in Sanskrit. The sentence cannot be made passive in English, but in Sanskrit it is possible to say "It is stood in the house by me," that is "grihe mayā sthīyate." Study the following examples of the bhāve construction. First, the active version is given, then the passive bhāve version is given.

I go to the forest
aham vanam gacchāmi
vanam mayā gamyate
He drank then.
tadā so 'pihat
tadā tenāpiyata
Let him go to the city.
sa nagaram gacchatu

tena nagaram gamyatām
"Sit down" (polite)
upaviśatu bhavān

upaviśyatām bhavata

Note that with the bhāve use of bhū, the predicate noun may be put in the instrumental. This is called a predicative instrumental. Thus,

They should become our friends.

te 'smākam mitrāṇi bhavantu

tair asmākam mitrāṇi bhūyatām—or, more commonly,—tair asmākam mitrair bhūyatām.

The present passive participle is normally formed only of transitive verbs (in the list above, it is given in brackets for intransitive verbs). It means "being—"—for example, hanyamāna means "being killed." Like other middle participles, it is declined like deva, phalam, and senā.

VOCABULARY :

सर्ग (अर्थे) study (from adhi, a verbal prefix, and i, go. Conjugated in the middle, unlike i).

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काम	desire; sexual desire, lust
दृष्	see. Used for all but the present stem, for which paś is used. Thus the passive of see is diśyate.
लिख् (लिखति)	write
वच् (वक्षति)	say. Class 2. Used often in the passive, ucyate.
विद् (विद्यते)	to be, exist. Vidyate is used to mean "There is."
शब्द	sound, noise; word.

TRANSLATE into English :

भोजनं दीयतां समतिथिष्व इत्योच्यत वणिजा ॥१॥ यस्य धनं न विद्यते तेन कथमस्मिन् लोके जीव्यते ॥२॥ यन्मया लिख्यत तत्पुस्तकमिदानीं सर्वशिष्यैरधीयत इत्यब्रवीदाचार्यः ॥३॥ यस्यां वाप्यामहे तया बालयाक्रीडं यस्यां वाप्यां च मम कामोऽवर्धत तस्यामिदानीमस्मिन्नराजगणैः स्वीयते ॥४॥ तेन पुत्रकामेन महोदेवोऽवेच्यते ॥५॥ अगम्यतां भवद्भिरिति धनवता शूद्रेणोच्यते ॥६॥ यद्यप्यहत्तयास्त-शापि त्वयैवाजीयत युद्ध इति कश्चिदब्रवीत् ॥७॥ यत्र यत्र पत्नी रामो विद्येत तत्र तत्र सीतायाश्चक्षुषी अपततां न तु तया सुखमलभ्यत ॥८॥ पुण्यमार्गेषु नगरेषु गम्यतां त्वया । यानि यानि सुखानि विद्यन्ते तानि सर्वाणि लभ्यन्तां त्वया । तथाप्यस्मिञ्जीविते न कोऽपि दुःखं नाप्नोति* ॥९॥ त्वमदीयथास्तस्मै वीराय मया । न कदापि पुनरागम्यतामत्रेत्युच्यते सकोपेन पित्रा ॥१०॥ शब्दः श्रूयते राज्ञा युद्धं कुर्वति तेनोच्यते च ॥११॥ पिता माता वा हन्येत मया तथापि मा धर्मो ह्यियतामित्यमन्यत वीरः ॥१२॥

TRANSLATE into Sanskrit : 1. If there is poison in that honey, then you must not drink it [passive]. 2. Come, sir [bhavanta with passive construction], and let the kingdom be seen by you. 3. He stands [use passive construction] in the water in which the king plays with his wives. 4. Burning with desire, he sees the girl playing in the forest [use passive construction]. 5. As the words of the merchant are heard [loc. absolute; use passive

* A double negative may be used in Sanskrit. The meaning then becomes positive, as in this sentence. The double negative may be kept in English by rendering the first "na" by "It cannot be said that. . . ."

present part], the boys give the jewels to the king. 6. Let it be heard by all: the battle has been won by our king.

VERSES :

कृतौ विवाहे व्यसने रिपुक्षये यशस्करे कर्मणि मित्रसङ्ग्रहे ।
प्रियासु नारीलब्धनेषु वन्येषु धनव्ययस्तेषु न गण्यते बुधैः ॥

कृतु	sacrifice
विवाह	marriage
व्यसनम्	crime
रिपु	enemy
क्षय	destruction
यशस्कर	conducive to fame
कर्मन्	act
सङ्ग्रह	favoring, help
प्रिय	pleasant, dear, loved
नारी	woman
व्यय	expense
गण् (गणयति)	consider; count
बुध	wise

सा भार्या या प्रियं ब्रूते स पुत्रो यत्र निवृत्तिः ।
तन्मित्रं यत्र विश्वासः स देशो यत्र जीव्यते ॥

भार्या	wife
प्रिय	pleasant. Here : pleasant thing
निवृत्ति	happiness
विश्वास	confidence, trust
देश	country

दशैते स्पृशेते वापि श्रवणे भाषणेऽपि वा ।
यत्र द्रवत्यन्तरङ्गं स स्नेह इति कथ्यते ॥

दर्शनम्	seeing
स्पर्शनम्	touching
श्रवणम्	hearing
भाषणम्	speaking
द्रु (द्रवति)	become liquid, melt
अन्तरङ्गम्	heart, soul
स्नेह	love, affection
कथ् (कथयति)	say

अर्जो नित्यः शाश्वतोऽयं पुराणो ।
न हन्यते हन्यमाने शरीरे ॥ (भगवद्गीता २, २०)

(The subject of hanyate is dehīn, the embodied soul)

अज	unborn
नित्य	eternal
शाश्वत	eternal, everlasting
पुराण	primeval, ancient
शरीरम्	body
नवे वयसि यः शान्तः स शान्त इति मे मतिः । धातुषु क्षीयमाणेषु शान्तिः कस्य न जायते ॥	
नव	new; here, young
वयस्	age
शान्त	at peace, peaceful, tranquil, serene (the second śāntaḥ is pregnant, and means "really at peace")
मति	opinion
धातु	essential ingredient of the body
क्षि	decay, waste away
शान्ति	peace, serenity

LESSON 25

THE CAUSATIVE

1. Formation of the Causative : The causative is formed by adding -ay- to the root, which is changed according to the rules given below. The causative of most verbs, whether middle or active, is active and hence is conjugated like bhū, though some causatives are middle [in which case, they may generally also be active.] The passive causative is always middle, like all passive verbs, and is conjugated like labh. The rules for changing the root before adding the -ay- of the causative are as follows :

1. A final vowel takes viddhi strengthening. Thus kārayati, from kr; bhāvayati from bhū.
2. Medial or initial (i.e. non-final) i, u, r, and l are gunated unless the i, u, r, or l is followed by a double consonant, in which case it is unchanged. Medial or initial i, ū and r̄ are unchanged. Thus darśayati from dṛś; vardhayati from vr̥dh; but jīvayati from jiv; cintayati from cint, think.
3. A medial or initial a in a light syllable (i.e. not followed by a double consonant) is generally lengthened, the only exceptions among the verbs you have had being gam (gamayati), yam (yamayati), and jan (janayati). Thus pāthayati from path.
4. Most roots ending in -ā add -p- before the -aya- of the causative. Thus dāpayati from dā; śhāpayati from śhā; jñāpayati from jñā; vidhāpayati from vidhā. But pāyayati from pā. [Some verbs in -i also follow this rule, as jāpayati from ji.]
5. If a nasal appears in any of the forms of the root, it appears in the causative. Thus yuñjyati from yuj, join, class 7 (strong form yunaj); śaṃsayati from śaṃs.
6. Two important exceptions : adhyāpayati from adhi; ghātayati from han.

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The passive of the causative is formed simply by taking the -ay- of the causative from the causative stem, and then adding the -y- of the passive, to which the appropriate endings are then affixed. Thus for the root jñā, the causative is jñāpayati and the causative passive is jñāpyate. Present participles may be formed from both the active and passive causative forms, using the rules you have learned. Thus the present participle causative of jñā is jñāpayant, causing to know; the present participle causative passive is jñāpamāna, being caused to know. Examine the following list of the verbs you have had, with their causative and causative passive 3rd sg. forms.

Root	3 sg. pres.	3 sg. pres. caus.	3 sg. pres. caus. pass
adhi	adhīte	adhyāpayati	adhyāpyate
as	asti	none	
āp	āpnōti	āpayati	āpyate
ās	āste	āsayati	āsyaite
i	eti	none	
kr	karoti	kārayati	kāryate
kṛṣ	karṣati	karṣayati	karṣyate
kṛp	kalpate	kalpayati	kalpyate
kṛī	kṛiṇāti	kṛāpayati	kṛāpyate
kṛīd	kṛīḍati	kṛīḍayati	kṛīḍyate
gam	gacchati	gamayati	gamyate
grah	grhṇāti	grāhayati	grāhyate
cur	corayati	corayati	coryate
jan	jāyate	janayati	janyate
ji	jāyati	jāpayati	jāpyate
jiv	jīvati	jīvayati	jīvyate
jñā	jānāti	jñāpayati	jñāpyate
tyaj	tyajati	tyājayati	tyājyate
dah	dahati	dāhayati	dāhyate
dā	dādāti	dāpayati	dāpyate
dhāv	dhāvati	dhāvayati	dhāvyaite
naś	naśyati	nāśayati	nāśyate
nī	navati	nāyayati	nāyaite
path	pathati	pāthayati	pāthyaite
paś	paśyati	darśayati	darśyate

pā	pibati	pāyayati	pāyate
piś	piḍayati	piḍayati	piḍyate
pracch	prachati	prachayati	prachyate
brū	braviti	none	
bhū	bhavati	bhāvayati	bhāvya
bhṛ	bibharti	bhārayati	bhāryate
man	manyate	mānayati	mānyate
muc	muñcati	muñcayati	muñcyate
mṛ	mriyate	mārayati	māryate
yam	yacchati	yamayati	yamyate
labh	labhate	labhaya	labhyate
likh	likhati	lekhayati	lekhyate
vac	vakti	vācayati	vācyate
vad	vadati	vādayati	vādyate
vas	vasati	vāsayati	vāsyate
vah	vahati	vāhayati	vāhyate
vid	vidyate	none	
vidhā	vidadhāti/	vidhāpayati	vidhāpyate
	vidharte		
viś	viśati	veśayati	veśyate
vṛt	vartate	vartayati	vartyate
vṛdh	vardhate	vardhayati	vardhyate
śams	śamsati	śamsayati	śamsyate
śru	śṛṇoti	śṛāvayati	śṛāvya
sev	sevate	sewayati	sevyate
sthā	tiṣṭhati	sthāpayati	sthāpyate
spiś	spīṣati	sparśayati	sparśyate
smṛ	smarati	smārayati	smāryate
han	hanti	ghātayati	ghātyate
has	hasati	hāsayati	hāsyate
hā	jahāti	hāpayati	hāpyate

II. The use of the causative. The causative of a root conveys the notion that a person or thing causes or makes another person or thing to undergo the state denoted by the root. In other words, the causative changes the root from a simple one to one expressing "cause to—." We have a few causatives in English. The word "fell" in the sentence "He felled the tree" is a causative of "fall," for example.

1. The causative non-passive. There are two constructions used with the causative when it is not passive: one in which the agent caused to do the action is put in the instrumental, and one in which it is put in the accusative.

a. With instrumental of the agent caused to do the action. This construction is taken by all transitive verbs except those described in section b below. In this construction, the agent caused to do the action, that is the subject of the verb in its primitive, non-causative state, is put into the instrumental. It may help you to understand this construction if you consider the action expressed by the verb to be passive, that is, if you translate the English infinitive in "cause to—" as a passive (i.e. "cause to be—") as this construction demands that the agent caused to do the action be put in the instrumental in English. Note that in this construction, as in all causative constructions, the direct object of the verb in its primitive state remains in the accusative. Study the following examples :

primitive	causative
rāmaḥ patnīm tyajati.	sa rāmeṇa patnīm tyajāyati.
Rāma leaves his wife.	He causes his [Rāma's] wife to be left by Rāma i.e. he causes Rāma to leave his wife.
viṛo'ṇiṃ hanti.	rājā vireṇāriṃ ghātayati.
The hero kills the enemy.	The king causes the enemy to be killed by the hero, i.e. causes the hero to kill the enemy.
śūdro brāhmaṇaṃ spīṣati	rājā śūdreṇa brāhmaṇaṃ sparśayati.

The Śudra touches the Brahmin. The king causes the Brahmin to be touched by the Śudra, i.e. causes the Śudra to touch the Brahmin.

Note that while it helps in understanding the construction to translate the infinitive as a passive, it is always better style in English to translate it as an active, that is to use the second of the alternatives given above. The causative need not be rendered by "cause to" in English—there are several ways of translating

it. The next-to-last sentence above, for example, might be translated "The king has the hero kill the enemy."

b. With accusative of the agent caused to do the action. This construction is taken by all intransitive verbs, i.e. by verbs which never take a direct object [but not by transitive verbs which happen to lack a direct object in the sentence at hand] as well as by verbs which imply any of the following categories of action : motion, knowledge, information, and eating. Thus all intransitive verbs are included under this category as well as such verbs as gam, path, adhi, vad, vac, paś, jā, pā. Study the following examples :

primitive	causative
śatravaḥ svargam agacchan.	śatrūn svargam agamayāt.
The enemies went to heaven.	He caused the enemies to go to heaven.
sve vedārtham aviduḥ	svān vedārtham avedayāt.
His own (sve) knew (vid) the	He caused his own to know the
meaning of the Vedas.	meaning of the Vedas.
devā amṛtam āśnan	devān amṛtam āśayat.
The gods ate (aś) nectar	He caused the gods to eat nectar.
(amṛtam)	
vidhir vedam adhyaita.	vidhīm vedam adhyāpayāt.
Brahmā (vidhi) studied the	He caused Brahmā to study the
Veda.	Veda.
prthivī salila āsya	prthvīm salila āsayāt.
The earth (prthivī) sat in the	He caused the earth to sit in the
water (salilam).	water.

These examples, which show the causative construction used respectively with verbs of going, knowing, eating, informing, and intransitive verbs, are summed up in the following verse, in which śrīhari means "Lord Viṣṇu," and gati means "refuge."

शङ्कनामयस्त्वं वेदार्थं स्वानवेदयत् ।
आशयन्नामृतं देवान्देवमध्यापयद्विधिम् ।
आसयत्सलिले पृथ्वी यः स मे श्रीहरिरिति ॥

Note that if this construction is translated by making the infinitive after "cause" active, the agent caused to do the action is a direct object in English, and so corresponds to the accusative, which is used for it in Sanskrit.

[There are several exceptions to part b. Verbs which come under the categories of part b, but which nonetheless take the instrumental of the agent caused to act, are ni, yah (unless the agent caused to act is a word meaning "driver"); bhakṣ, eat; svāda, eat; ghrā, smell; and smṛ, unless it means "think of with regret." There are two words which take the agent caused to act in either the accusative or the instrumental : kṛ and hr, take.]

[The sentence "Rāma causes Govinda to go" would be "Rāmo govindam gamayati" in Sanskrit. The primitive sentence is simply "Govinda goes." It is also possible to say "Viṣṇumitra causes Rāma to cause Govinda to go." In Sanskrit, this sentence must be rendered as "Viṣṇumitra causes Govinda to go through Rāma," that is, "Viṣṇumitro rāmeṇa govindam gamayati."]

2. The causative passive. In this construction, the agent caused to act is put in the nominative, no matter whether the root belongs to category a or category b enumerated above, while the direct object in the primitive sentence remains in the accusative. In translating this construction, it is best to translate "cause" by a passive, i.e. "is [are] caused to—."*

Thus,	
primitive	causative passive
rāmo grāmam gacchati,	rāmo grāmam gamyate.
Rāma goes to the village.	Rāma is caused to go to the village.
śūdraḥ kaṭam karoti.	śūdraḥ kaṭam kāryate.
The Śūdra makes a mat	The Śūdra is caused to make a mat.
(kaṭa)	

In this construction, the agent who causes the action to be done

*There are also examples of the causative passive where it must be translated "caused to be—," even though this is not strictly correct. This usage is especially common with causative past passive participles (Lesson 26).

is put in the instrumental, as indicated by the English translation. Thus, "The Śūdra is caused to make the mat by the king" is "śūdro rājñā kaṭam kāryate."

[In the case of roots which imply knowledge, eating, and those which have a literary work for their object, the thing caused to be done is placed in the nominative and the agent caused to do is placed in the accusative or vice versa. Thus "The king is caused to know his duty" may be either "rājā dharmam jñāpyate" or "dharmo rājānam jñāpyate." "The boy is caused to eat food" is either "bālo bhojanam bhojyate" or "bhojanam bālam bhojyate."]

Note that tenth-class verbs have the same causative and primitive forms—"corayati" could mean either "he steals" or "he causes to steal." In the passive, the causative and primitive forms are identical for many verbs—gamyate could mean either "he is caused to go" or "it is gone" (with the bhāve construction; [also, "it is traversed"]). In such cases, which form is meant must be decided from context.

VOCABULARY :

कृष् (कर्वति)	plow; pull, drag
क्षेत्रम्	field
दृष् in the caus.	(दृश्यति) show (with dat. or acc. of the person to whom the object is shown)
बाण	arrow
मन्त्रिन्	minister (of a king) (declined like a possessive in -in)
म् (म्रियते)	die (note that mriyate, the present of mri, is actually a passive, used for the present in classical Sanskrit).
मृत्यु masc.	death
शस्त्रम्	weapon
हृस् (हसति)	laugh

TRANSLATE into English :

येन शत्रुणा मार्यन्ते ते वीरः स इदानीं युद्धभूमिं विशति ॥१॥ स आचार्यः शिष्या-

न्मर्मुस्तकान्यध्यापयद्धर्मकथास्तान्भावयन् ॥२॥ यति शस्त्राणि स राजा शूद्रैरकारयत्तवीरा युद्धेभ्यारयच्छत्रुन् ॥३॥ तव कामं दर्शय म इति ग्रामवाला-
ब्रवीद्वीरम् ॥४॥ ये राजान्वनादमयस्तान्गणिकः सिंहा अगृह्णन्प्रभारयञ्च ॥५॥
येऽस्मिन्नाज्ये मम प्रजाभिः क्षेत्राणि कर्षयेयुस्ते मम सकाशा आयत्तिव्ययौभ्यत
राजदेवतामन्ता नृपेण ॥६॥ स वीरः शूद्रैर्धनं बणिगानामययदरीनहञ्च ॥७॥
अरिराजभो रथान्कर्षयतो राज्ञः कीर्तिरस्यत प्रजाभिः ॥८॥ ये मनुष्या अस्मिन्
लोकं जायन्ते ते सर्वे म्रियन्ते । न कोऽपि जीवन्मृत्युं न गच्छतीत्यब्रवीद्वीरः ॥९॥
यो वणिग्प्रधानश्चाश्व मन्त्रिणानाययत् स इदानीं नगरं विशतीत्यब्रवीद्वीरं राजा
॥१०॥ आचार्येण पुस्तकं पाठयमानं शिष्यं न कोऽपि किमपि ब्रूयात् ॥११॥
राजानं मन्त्रिणश्च हासयन्कविधनवानभवत् ॥१२॥

TRANSLATE into Sanskrit : 1. The king caused his enemies to plow the fields with [their] weapons. 2. Mother saw the girls causing the boy to bring the flowers and laughed. 3. The god caused the girl to leave her husband in the forest. 4. The book was caused to be read by the student by the teacher. 5. The minister showed the king the merchant making elephants pull [yah] the chariot. 6. He made his sons steal the money of the merchant and then said, "I [will] give you nothing."

अभयति शरीरमधिकं भ्रमयति चेतः करोति सन्तापम् ।

मोहे मुहुश्च कुले त्रिविषयं वीक्षणं तस्याः ॥

भस् (भ्राम्यति)	become tired, become weary
शरीरम्	body
अधिक	excessive, very much. Adhikam here is an adv., "excessively"
भस् (भ्रमति)	whirl
चेतस्	mind, heart (figuratively)
सन्ताप	distress, anguish
मोह	delusion, confusion
मुहुस्	again, in addition
ह	(this verb may be middle as well as active)
विषय	painful, troublesome
वीक्षणम्	eye(s), glance

न स्वल्पस्य कृते भूरि नाशयेन्मतिमात्रः ।

एतदेव हि पाण्डित्यं न स्वल्पाद्भिरनाथानम् ॥

स्वल्प little; (as a neuter noun) a little
भूरि much; (as a neuter noun) a lot
मति judgment. Note the possessive suffix-

नर man

पाण्डित्यम् wisdom, cleverness

नाथानम् destroying, getting rid of

The following two verses are by Jagannātha, a Telugu Brahmin who lived at the court of Shah Jahan. He is supposed to have written these verses to his mistress, a Moghul princess.

यवनी नवनीतकोमलाङ्गी शयनीये यदि नीयते कदापि ।

अवनीतलमेव साधु मन्ये न वनी माधवनी विनोदहेतुः ॥

न याचे गजालि न वा वाजिराजं न वित्तेषु चित्तं मदीयं कदापि ।

इयं सुस्तनी मस्तकमस्तहस्ता लवङ्गी कुरङ्गीदृगङ्गीकरोतु ॥

यवनी	a non-Indian woman	याव (यावते) ask for
नवनीत	butter	आलि line, row
कोमल	soft, tender	वाजि horse (note this is compounded with
अङ्ग	limb	compounded with
शयनीयम्	bed	rājan)
अवनी	earth	वित्तम् wealth
तल	surface	चित्तम् mind, heart
साधु	good, sufficient	मदीय my
वनी	grove	सुस्तनी who (f.) has
माधवन	which belongs to Indra	beautiful breasts
विनोद	pleasure	
हेतु	cause. Vinodahetu	
	means (non-literally) "necessary for enjoyment"	

मस्तक head, skull

पल placed

मस्तकस्थिता Mastakanyastahastā "who (f.) holds her head in her hand"

मन्त्री name of an Apsaras, a kind of divine woman (compared here to the poet's mistress)

दूरी doe

दृक् eye (nom. sg. drk)

अङ्गीकृत (अङ्गीकरोति) accept

Compare the second of these stanzas with Sappho's lines :

ὦ δὲ μέγα πᾶσι γυναιξίν, ὦ δὲ πάρος περ,
ὦ δὲ νύκτωρ φάσθαι ἐπεὶ γὰρ ἐμὴν ἄλυσαν
ἔμμεναι καὶ γυναιξίν, ἔγχε δὲ καὶ ἄρ-
τω πρὸς ἑρπασαί.

LESSON 26

PAST PASSIVE PARTICIPLES; PAST ACTIVE PARTICIPLES

I. Sandhi Rules. The following two sandhi rules are used in forming many past passive participles and their derivatives.

a. A voiced aspirate plus an unvoiced non-aspirate or unvoiced aspirate becomes a voiced non-aspirate plus a voiced aspirate. Thus *budh* plus *ta* becomes *buddha*; *labh* plus *ta* becomes *labdha*; *doh* plus *ti* becomes *dogdhi*. Note that this rule explains the underlined forms found in the conjugation of *duh*, to milk (class 2), (-h becomes -gh before non-nasal stops) :

Present Active	Singular	Dual	plural
1st person	<i>dohmi</i>	<i>duhvaḥ</i>	<i>duhmaḥ</i>
2nd person	<i>dhoksi</i>	<i>dugdhaḥ</i>	<i>dugdha</i>
3rd person	<i>dogdhi</i>	<i>dugdhaḥ</i>	<i>duhanti</i>

b. A dental *t*, when it immediately follows *s*, is retroflexed. Thus *tus* plus *ta* becomes *tuṣṭa*.

II. The past passive participle. The use of this participle is treated in part 2 below.

1. Formation of past passive participles. This form is made by adding -*ta*, -*ita*, or -*na* to the unstrengthened root. For each verb, only one of these endings may be used.

a. Verbs with -*ta*. Many verbs add -*ta* directly to the root. In such cases, final consonants of the roots change as follows (cf. changes of final consonants of nouns, p. 32) :

- c becomes k. Thus *sikta* from *sic*, *moisten*.
- ch becomes s. Thus *piṣṭa* from *pracch*.
- j becomes k or s. Thus *tyakta* from *tyaj*; *sṛṣṭa* from *sṛj*, *create*.

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ś becomes ṣ. Thus *naṣṭa* from *naś*, *disṣṭa* from *diś*.
s is unchanged. Thus *tuṣṭa* from *tus*, *rejoice*.

h becomes gh; or it may combine with the t to become gh, in which case the vowel preceding it is lengthened. Thus *dugdha* from *duh*, *milk*; *dagdha* from *dah*; but *līdha* from *lih*, *lick*.

In general, the form of the root to which -*ta* is added is the same to which the passive affix -*ya*- is added. Thus, a penultimate nasal is dropped, as in *śasta* from *śams*; *samprasāraṇa* takes place, as in *ukta* from *vac*, *iṣṭa* from *yaj*, *sacrifice*, *ūḍha* from *vah*, *piṣṭa* from *pracch*; final -ā, ai, etc. are weakened to -ī, as in *pīta* from *pā*, *gīta* from *gai*, *sing*. But there are some exceptions. In some verbs, -ā is weakened to -i, unlike the passive, as *sthita* from *sthā*, *hita* from *dha*, *place*. From *dā*, *datta* is formed. In many roots, -am is weakened to -a. Thus *gata* from *gam* (Indo-European *gwmto-), *yata* from *yam*, *rata* from *ram*, *sport*, *nata* from *nam*, *bow*. Final -an may also be weakened to -a, as in *mata* from *man*, *hata* from *han*. Some roots in -am make participles in -ānta, as *kṣānta* from *kṣam*, *become weary*. The root *jan* makes *jāta*.

b. Verbs with -*ita*. All verbs which make their present stem by adding -*aya*- make their past passive participles by adding -*ita* to the stem to which -*aya*- is added. Thus *corita* from *cur*, *piḍita* from *piḍ*. Note that this comprises all 10th class verbs and all causative verbs. Thus the causative of *mṛ* is *mārayati*. Its past passive participle causative is *mārita*.

Several other verbs also make their past passive participles in -*ita*. Thus *patita* from *pat*, *usita* from *vas*, *likhita* from *likh*, *udita* from *vad*. The verb *grah* makes *grīhita*. Roots ending in -kh, -ṭ, -īh, -ḍ, -th, and -ph make their past passive participles by adding -*ita*.

c. Verbs with -*na*. The following verbs make their past passive participles by adding -*na* :

Certain roots in -ā and in -ī, -ū, -ai. Thus *hīna* from *hā*; *māna* from *mai*, *wither*; *kṣīna* from *kṣj*, *destroy*; *lūna* from *lū*, *cut*.

Roots in -r add -*na* to the same stem used to form the passive. Thus *kirna* from *kr*, *scatter*; *tirna* from *tṛ*, *cross*; *pūrṇa* from *pr*, *fill*.

A few roots in -j, which becomes g before n. Thus bhagna from bhaj, share; bhugna from bhuj, bend; magna from majj, sink. Also lagna from lag, attach.

Some roots in -d, which becomes n before n. Thus sanna from sad, settle down; bhinna from bhid, cut.

The past passive participle is always declined like deva, phalam, and senā. In the following list, the past passive participle, the past causative passive participle, and the past active participle, described in section III below, are given. The past active participle is formed by adding -vant to the past passive participle. It is declined like dhanavant. The past active participle caus. is formed by adding -vant to the past passive participle caus.

Root	Past pass. part.	Past pass. part. caus.	Past act. part.
adhi	adhīta	adhyāpita	adhitavant
as	none	none	none
āp	āpta	āpta	āptavant
ās	āsita	āsita	āsītavat
i	ita	none	itavant
kr	kṛta	kārita	kṛtavat
kṛs	kṛṣta	karṣita	kṛṣṭavant
klp	klpta	kalpita	klptavant
kṛi	kṛita	krāpita	kṛitavant
kṛiḍ	kṛiḍita	kṛiḍita	kṛiḍitavant
gam	gata	gamita	gatavant
grah	grhita	grāhita	grhītavat
cur	corita	corita	coritavant
jan	jāta	janita	[jātavant]
jī	jita	jāpita	jītavat
jīv	jivita	jivita	jīvitavant
jñā	jñāta	jñāpta (irreg.)	jñātavant
tyaj	tyakta	tyājita	tyaktavant
dah	dagdha	dāhita	dagdhavant
dā	datta	dāpta	dattavant
dhāv	dhāvita	dhāvita	dhāvitavant
naś	naśta	nāśita	naśṭavant
nī	nīta	nāyita	nītavat

paṭh	paṭhita	pāṭhita	paṭhitavant
paś	darśita	darśita	darśitavant
pā	pita	pāyita	pīṭitavant
pīḍ	pīḍita	pīḍita	pīḍitavant
pracch	prīṣta	pracchita	prīṣṭavant
brū	none	none	none
bhū	bhūta	bhāvita	[bhūtavant]
bhṛ	bhṛta	bhārita	bhṛitavant
man	mata	mānita	matavant
muc	mukta	munīcita	muktavant
mṛ	mṛta	mārīta	mṛitavant
yam	yata	yamita	yatavant
labh	labdha	lambhita	labdhavant
likh	likhita	lekhitā	likhitavant
vac	ukta	vācīta	uktavant
vad	udita	vādīta	uditavant
vas	uṣita	vāsita	uṣitavant
vah	ūḍha	vāhita	ūḍhavant
vid	none	none	none
vidhā	viḥita	vidhāpita	viḥitavant
viś	viṣta	veśita	viṣṭavant
vit	vyita	varita	[vitavant]
vydh	vyddha	vardhita	[vyddhavant]
śams	śasta	śamṣita	śastavant
śru	śrūta	śrāvita	śrūtavant
sev	sevita	sevia	sevitavant
sthā	sthita	sthāpita	sthitavant
spṛś	spṛṣta	sparṣita	spṛṣṭavant
smṛ	smṛta	smārīta	smṛitavant
han	hata	ghātita	hatavant
has	hasita	hasita	hasitavant
hā	hīna	hāpita	hīnavant

2. The use of the past passive participle. This form corresponds to the English past passive participle (to which it is related) in -ed or -en, as "received" or "broken". It may be used as a simple adjective. Thus rājñā datam dhanam means "the money given by the king" [though it could also mean "the money was given by the king," as explained immediately

below]. "The money given by the king" could also be expressed by a compound, in which case there is no ambiguity as regards the function of the participle : *rājādattam dhanam*.

The past passive participle is very often used to substitute for a finite verb, a usage which grows more and more common in time. There are two types of constructions which may be used : one in which the past passive participle modifies the subject, with which it agrees, and in which the word "is" must be supplied [rarely it may occur in the Sanskrit sentence]; and one which is impersonal and in which the past passive participle appears in the neuter singular nominative. An example of the first construction is "vīro rājāṇā hataḥ" [or, less commonly, *vīro rājāṇā hata āsti*], "The hero was killed by the king." An example of the second is "iti tenoktam" [or, less commonly, *iti tenoktam āsti*], "Thus it was said by him," or "jītam tena rājāṇā," "that king conquered." This second usage is equivalent to the bhāve use of the passive.

In general, the past passive participle must be translated as a passive; however, in the case of roots implying motion, in the case of *sthā*, *ās*, *vas*, *jan*, and most other intransitive verbs, as well as a few other verbs you have not had yet [*śīṣ*, embrace; *śī*, lie; *ruḥ*, climb; *jī*, grow old], the past passive participle may have an active sense. Thus "sa tatra gataḥ" means "he went there"; "sā tatrāsitā," "she sat there"; "putro jātaḥ," "a son has been born." Note that here, if the participle is used as a finite verb, it must agree with the subject.

Past passive participles ending in -ta sometimes are used in the sense of neuter abstract nouns, in which case they are declined like *phalam*. Thus "jivitam," "life"; *hasitam*, "a laugh." Past passive participles with an active sense may be used as nouns, as "vṛddha" "an old person"; "mṛta," "a dead person." When used as element a in a bahuvrīhi, the past passive participle gives the sense of "by whom [which] b is a'ed." Thus *hataḥ* means "by whom an elephant has been killed." Rarely it may also mean "on which b is a'ed," "for which b is a'ed," etc. If the past passive participle may have an active meaning, then it generally means "whose b are a." Thus *vṛddhaputra*, "whose sons are grown".

III. The past active participle. This participle is formed simply by adding -vant to the past passive participle, as shown in the list given above in section II. It is declined like *dhanavant*. A past active participle causative may also be formed by adding -vant to the past passive causative participle. Thus the past active participle of *smṛ* is *smṛtavant*, "he who remembered. The past active participle causative is *smārtavant*, "He who caused to remember."

There is no English participle to which the past active participle is equivalent, but it may be translated by an adjectival relative clause in which the verb is active and past. Like the past passive participle, it may be used as an adjective. It is often used for a noun, as "Kṛtāvān," "he who did." It rarely occurs in compounds, unlike the past passive participle. By far its most common use is to serve as a past active finite verb, as "sa tad uktavān," "He said that." Note that this usage is parallel to the use of the past passive participle, with which the same idea may be expressed as "tad uktam tena," "that was said by him." In the case of verbs whose past passive participles may have an active meaning, the past active participle and the past passive participle may be used interchangeably. Thus "sā tatra śhiṭā" and "sā tatra śhitavati" both mean "She stood there." For the past passive participle *caus*, "cause" is in the passive, while the infinitive may be active or passive in English. Thus "mārita" may mean "caused to kill" or "caused to be killed."

IV. Vocabulary Notes

1. *vad*, *vac* in the passive. As has been pointed out, *vac*, not *vad*, is generally used in the passive. *Vad* and *vac* take a double object, as has been seen : after them, both the thing said and the person addressed are placed in the accusative. In the passive, the thing said remains in the accusative, while the person addressed becomes the subject. It is often possible to translate *vac* and *vad* in the passive by "address" making the thing said the object of a "with" clause. Thus *sa uktaḥ* means "he was addressed." "Sa tāṁ vācam uktaḥ" means "He was addressed with those words."

2. *Sva* (stem form *sva-*). This is the reflexive 3rd person

pronoun, declined like *sa*, except that it does not lose final *s* in the masculine nominative singular before consonants, and that its neuter singular nom. -acc. is *svam*. It is used when a 3rd person possessive pronoun (his, her, its, their) refers to the same person or thing as the subject of the sentence, as in "He gave his money to the poet," that is, "sa *svam* dhanam kavaye 'dadāt." Normally, this pronoun used in this way is omitted, unless it is strongly stressed. *Sva* may also be used to refer to the contextual, rather than the grammatical, subject, in which case it may be translated by "his own," "her own," "their own" "its own." For example, "He established the kings again in their own kingdoms" would be "sa *punar* nṛpān svarājyeṣv *asthāpayat*." See also sentence 4 in today's exercises.

3. The following words are used at the end of compounds in special ways :

a. *mayā* (fem. -*mayī*), placed at the end of a compound, means "consisting of," "entirely made of," "full of." Thus "jalamayo lokah," "A world made of water," "a world full of water."

b. *-prāya* (fem. *prāyī*). At the end of a compound, this is translated as "almost," "nearly." Thus *mṛtaprāya*, "almost dead."

c. *-mātra*. This is translated as "mere," "only" when it comes at the end of a compound. Thus "dhanamātreṇa," "by mere wealth." When placed after a past passive participle, *mātra* means, "as soon as," "no sooner than," "just." Thus "sa *hatamātro* 'patat,'" "He, as soon as he was killed, fell." In this usage, *-mātra* agrees with the noun or pronoun which it modifies. This construction is often used in absolute constructions, as "teṣv āgatamātreṣu rājā dhanam *adadāt*," "As soon as they came, the king gave money."

VOCABULARY :

आत्मन्	(masc.) self; oneself
कुटुम्ब	family
-प्राय	almost—see b above on this page
भूय	servant

-य	made of, consisting of , full of—see a, page 134.
-मात्र	mere, only—see c above on previous page.
सर्प	snake
स्व	one's own—see 2 on pages 133-34. (Stem form <i>sva-</i>)

TRANSLATE into English :

स वीरः ससर्पमृगं वनं गतस्तत्र च बहुलसर्पान्कृतवानित्यश्वपुत्रोद्वाजा ॥१॥ यद्यपि न सा पत्नी कदापि कुटुम्बपतिना कोपेन हता तथापि सा यदा तमागच्छन्तमश्वपुत्रोद्वाजात्मानं दर्शितवती ॥२॥ सीतया वृक्षमयं वनं दृष्ट्वा राज्ञः क्रुद्धः स्थादिति मत्तं च ॥३॥ स्वभृत्यसेवितः कविः किमन्यद्वादि त इत्युक्तो राज्ञा ॥४॥ स वीरो मृतप्रायोऽपि शत्रवः कुत्रेति पृष्टवान् ॥५॥ यतमाने पत्नी भृत्या गृहं त्यक्तवन्तो वाप्यं क्रीडितवन्तश्च ॥६॥ स सिंहो मारितजोऽपि सशयो मनुष्यसकाशाद्धावितः ॥७॥ अस्मिन्वने काकमाता न्यषिता इत्युक्तवत्युषी ते वणिजो भयं त्यक्तवन्तस्तद्विष्टाश्च ॥८॥ ये राजानो दत्तन्तास्तेषां सकाशे गम्य गच्छत ताञ्छसत च ॥९॥ तस्मिन्नाशि ता वाच उक्ते कविना क्षत्रियास्तं कविं गृहीतवन्तः ॥१०॥ बृद्धच्छायेषु वृक्षेषु सा वणिज्यपत्नी पतिमागच्छन्तं न दृष्टवती दुःखं गता च ॥११॥ तेजिराजा आनीयमाना नटप्राया वयमित्यवदन् ॥१२॥

TRANSLATE into Sanskrit, rendering the underlined verbs by past passive or past active participles. 1. The king by whom the enemies were slain [*bahuvrithi*] came to our city. 2. As soon as the hero died [*locative absolute with mātra construction*], crows sat near him [*in his presence*]. 3. The teacher taught [*adhi, causative*] the students dharma. 4. The king, caused to remember Śākuntalā, went to happiness. 5. When he saw the Brahmin who had given [*him*] the money, the merchant thought, "Who is he?" 6. "By whom was this world made," thus it is not known by anyone.

न द्विषन्ति न याचन्ते परानिदां न कुर्वन्ते ।

श्वनाहूता न चायाति तेनाश्मानोऽपि देवताः ॥

द्विष् (द्वेष्टि)	hate, feel enmity for (class 2)
याच (याचते)	ask, beg
पर	other. Here, other people
निन्दा	blame (note <i>kt</i> in this line is middle)

आह्वे	call, summon
आया (आयाति)	come (class II)
अयम्	rock, stone (masc.)
देवता	divinity, god
दैवं फलति सर्वत्र न विद्या न पौरुषम् ।	
पाषाणस्य कुतो विद्या येन देवत्वमागतः ॥	
दैवम्	fate, divinity
फलं (फलति)	bear fruit, come to fruition
सर्वत्र	everywhere
विद्या	knowledge
पौरुषम्	manliness
पाषाणम्	rock, stone
कुतः	where
-त्वम्	-ness. "Go to x-ness" means "to become x."
न तद्भुक्तं न तस्मीनं न तत्सुतं न तद्गतम् ।	
यस्यांसमाहिषक्षीरललनावाजिर्विजितम् ॥	
भुञ्ज्	eat
स्वप्	sleep
मांसम्	meat
माहिषक्षीरम्	buffalo yogurt
ललना	woman
वाजि	horse
वर्जित	without
एक एव पदार्थस्तु द्विधा भवति वीक्षितः ।	
कुण्पः कामिनी मांसं योगिभिः कामिभिः श्वभिः ॥	
पदार्थं	object, thing
द्विधा	in three ways
वीक्ष्	consider
कुण्प	corpse
कामिन	masc. : one who has desire, fem. : one who is the object of desire
मांसम्	meat
योगिन्	a yogi
श्वन्	dog

लालयेत्प्रञ्चवर्षाणि दशवर्षाणि ताडयेत् ।	
प्राप्ते तु षोडशे वर्षे पुनं मित्रवदाचरेत् ॥	
षट्	(in caus.) fondle, indulge
पञ्च	five
वर्षम्	year
दश	ten
तद् (ताडयति) beat	
प्राप् (प्राप्नोति) attain, reach (past passive participle prāpta)	
षोडश	sixteenth
-वत्	like (a suffix)
आचर् (आचरति)	treat

causatives from roots of a light syllable with a short -a- which is not lengthened in the causative make their continuatives by subtracting -aya- from the present stem and adding -ayya (i.e. by adding -ya to the caus. stem minus -a. See upagam).

Study the following list of continuatives of the roots you have had. For each root, the past passive participle, the unprefixed continuative, the unprefixed causative continuative, the prefixed continuative, and the prefixed causative continuative are given. In the case of the last two, the letter P represents a prefix which is affixed to the root.

II. Use of the Continuative. This form is used to denote an action prior in time to the action of the main verb. A series of continuatives may be used, but they must always be followed by a main verb, and each continuative must be prior in time to the continuative which immediately follows. For example, in the sentence, "She got up, washed her face, brushed her teeth, and went to school," all of the actions except "went" may be expressed by continuatives. A continuative may never come after the main verb with which it is construed, and in general, all elements (such as direct objects) construed with a continuative must precede it. The subject of the main verb, which must also be the subject of its continuatives, may come before the first continuative or between the last continuative and the main verb (rarely it may occur in other positions).

Occasionally, a continuative may be used whose action is not prior to the main verb, but rather is intimately connected with it (as adverbial participles in the Dravidian languages. This usage is especially conspicuous in the works of some South-Indian writers, Saṅkara, for example). An example is *muktvā*, "having released," which may be used to mean "except," preceded by its object in the accusative.

In translating the continuative, it is best to use such words as "after," "after having," or "when," or to use a series of co-ordinated independent clauses, as in the example above "She got up, etc." It is extremely important to note that the continuative may be used *only* when the subject of the continuative is the same as that of the main verb, the only exception being

LESSON 27

THE CONTINUATIVE; VERBAL PREFIXES

I. Formation of the continuative. In the following discussion, a prefixed root is a root to which a prefix, such as ā- in āgam, has been added. An unprefixed root is a root which lacks such a prefix, such as gam. (See III below.) Note that the continuative, whether in -vā or -ya, is invariant and is not conjugated.

1. Unprefixed roots. For a root which has no prefix affixed to it, the continuative is formed by removing the final -a of the past passive participle and replacing it with -vā. If, however, the past passive participle ends in -na, then the continuative is formed by adding -tvā to the root which is modified as follows: [a. roots in -ā, -ī, -ū and -ai add -tvā to -ā, -ī, -ū, and -ā respectively. b. roots in -ī add -tvā to -īr or ūr, like the past passive participle ending -na. c. roots in -j add -itvā to the root. d. roots in -d change -d to -t before -tvā.] Causatives and class 10 verbs are exceptions: their unprefixed continuatives are formed by inserting -i- after the appropriate pres. stem and then adding -tvā, that is, they end in -ayitvā, not -itvā. See cur and the causative in the list below.

2. Prefixed roots. If the root has a prefix, then the continuative is formed by adding -ya to the root. If the root ends in a short vowel, then -t- is inserted before the -ya. Note that adhi forms adhiya because the root, i, ends in a short vowel, even though it is lengthened when it combines with the prefix. If the root undergoes samprasāraṇa or loss of a nasal in the formation of its passive stem, then it does so also before making the continuative in -ya (see vac, śams in the list below). Roots in -ī add -ya to -īr or -ūr. Roots in -an add -ya to -at, while roots in -am may add -ya to either -am or -at (see man, upagam). Causatives and class 10 verbs make their prefixed continuatives by subtracting -aya- from the present stem and adding -ya. But

ROOT	P. PASS. PART.	CONT.	CONT. CAUS.	PREF. CONT.	PREF. CONT. CAUS.
adhi	adhīta	none	none	adhītya	adhyāpya
as	none	none	none	none	none
āp	āpta	āptvā	āpayitvā	Pāpya	Pāpya
ās	āsita	āsitvā	āsayitvā	Pāsyā	Pāsyā
āhve	āhūta	none	none	āhūya	āhvāpya
i	ita	itvā	none	Pitya	none (exc. adhī)
upagam	upagata	none	none	upagamya, upagatya	upagamayya
kr	kṛta	kṛtvā	kārayitvā	Pkṛtya	Pkārya
krṣ	kṛṣṭa	kṛṣṭvā	karṣayitvā	Pkṛṣya	Pkarṣya
klp	klpta	klptvā	kalpayitvā	Pklpya	Pkalpya
kri	krīta	krītvā	krāpayitvā	Pkriya	Pkrāpya
kriḍ	kriḍita	kriḍitvā	krīdayitvā	Pkriḍya	Pkriḍya
gam	gata	gatvā	gamitvā	Pgamyā, Pgatya	Pgamayya
grah	grhīta	grhītvā	grāhayitvā	Pgrhya	Pgrāhya
cur	corita	corayitvā	corayitvā	Pcorya	Pcorya
jan	jāta	none	janayitvā	none	Pjanayya
ji	jīta	jītvā	jāpayitvā	Pjitya	Pjāpya
jīv	jīvita	jīvitvā	jīvayitvā	Pjivya	Pjivya
jñā	jñāta	jñātvā	jñāpayitvā	Pjñāya	Pjñāpya
tyaj	tyakta	tyaktvā	tyājayitvā	Ptyajya	Ptyājya

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dah	dagdha	dagdhvā	dāhayitvā	Pdahya	Pdāhya
dā	datta	dattvā	dāpayitvā	Pdāya	Pdāpya
dhāv	dhāvita	dhāvitvā	dhāvayitvā	Pdhāvyā	Pdhāvya
naś	naṣṭa	naṣṭvā	nāśayitvā	Pnaśya	Pnāśya
nigrah	nigrhīta	none	none	nigrhya	nigrāhya
nirdiś	nirdiṣṭa	none	none	nirdiśya	nirdeśya
nī	nīta	nītvā	nāyayitvā	Pniya	Pnāyya
paṭh	paṭhita	paṭhitvā	pāṭhayitvā	Ppaṭhya	Ppāṭhya
paś	drṣṭa	drṣṭvā	darśayitvā	Pdrśya	Pdarśya
pā	pīta	pītvā	pāyayitvā	Ppāya	Ppāyya
piḍ	piḍita	piḍayitvā	piḍayitvā	Ppiḍya	Ppiḍya
pracch	prṣṭa	prṣṭvā	pracchayitvā	Ppracchya	Ppracchya
pratikṣ	pratiksita	none	none	pratikṣya	pratikṣya
prayuj	prayukta	none	none	prayujya	prayojya
brū	none	none	none	none	none
bhū	bhūta	bhūtvā	bhāvayitvā	Pbhūya	Pbhāvya
bhṛ	bhṛta	bhṛtvā	bhārayitvā	Pbhṛtya	Pbhārya
man	mata	matvā	mānayitvā	Pmatya	Pmānya
muc	mukta	muktvā	muñcayitvā	Pmucya	Pmuñcya
mṛ	mṛta	mṛtvā	mārayitvā	Pmṛtya	Pmārya
yam	yata	yatvā	yamayitvā	Pyamya, Pyatya	Pyamayya
labh	labdha	labdhvā	lambhayitvā	Plabhya	Plambhya
likh	likhita	likhitvā	lekhayitvā	Plikhya	Plekhyā

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vac	ukta	uktvā	vācayitvā	Pucya	Pvācya
vad	udita	uditvā	vādayitvā	Pudya	Pvādyā
vas	uṣita	uṣitvā	vāsayitvā	Puṣya	Pvāśya
vah	ūḍha	ūḍhivā	vāhayitvā	Puhya	Pvāhya
vid	none	none	none	none	none
vidhā	vihita	none	none	vidhāya	vidhāpya
viś	viṣta	viṣtvā	veśayitvā	Pviśya	Pveśya
vṛt	vṛtta	vṛttivā	vartayitvā	Pvṛtya	Pvartya
vṛdh	vṛddha	vṛddhivā	vardhayitvā	Pvṛdhya	Pvardhya
śaṃs	śasta	śastvā	śaṃsayitvā	Pśasya	Pśaṃsya
śru	śruta	śrutvā	śrāvayitvā	Pśrutya	Pśrāvya
sev	sevita	sevitvā	sevayitvā	Psevyā	Psevyā
sthā	sthita	sthitvā	sthāpayitvā	Psthāya	Psthāpya
spṛś	spṛṣta	spṛṣtvā	sparśayitvā	Pspṛśya	Psparśya
smṛ	smṛta	smṛtvā	smārayitvā	Psmṛtya	Psmārya
han	hata	hatvā	ghātayitvā	Phatya	Pghātya
has	hasita	hasitvā	hāsayitvā	Phasya	Phāśya
hā	hina	hātvā	hāpayitvā	Phāya	Phāpya

in the case of passive verbs, described below in the next paragraph. If a string of continuatives is used in a sentence, all must have the same subject, and that must be the subject of the main verb (again with the exception of passive verbs). If the subject is different, then an absolute construction must be used. Thus in the sentence, "After he killed the enemy, I came," a continuative may not be used, as the subject of "killed" is different from that of "came." But in the sentence "I killed the enemy and came," a continuative may be used, that is "śatruṃ hatvā-ham āgaccham." The continuative may have only an active sense, never a passive one. Note that the tense of the continuative is determined by the main verb, the only requirement being that the action of the continuative be prior to that of the main verb. Thus if in the previous sentence, "āgaccham" is changed to the future (which you will soon have), so that the sentence reads, "śatruṃ hatvāham āgamiṣyāmi," then the meaning would be, "Having killed the enemy, I will come," so that the action of killing takes place in the future (but is still prior to the action of coming.) Note that in a series of continuatives, *ca* is normally not used.

If the main verb is passive, then the subject of the continuative is the doer of the action rather than the grammatical subject. In fact, if the main verb is passive, its grammatical subject *may not* be the subject of the continuative which precedes it. Rather, the subject of the continuative must be the doer of the action, which is placed in the instrumental before the passive verb. Thus in the sentence "The elephant was released by the king after he killed the warrior," that is, "virāṃ hatvā rājā gajo muktaḥ," the subject of the continuative is the instrumental agent, king. In some instances in which the main verb is passive, the subject of the continuative may even be omitted, so that it must be supplied by the reader, as in the sentence, "śiṣyān āhūya, idam pustakaṃ pathyatām," that is, "Let this book be read [by you] having summoned the students." (The *samdhī* between *āhūya* and *idam* has been omitted for clarity.)

If the continuative is causative, then it is construed like other causatives. Thus in the sentence, "Having caused the Śūdras to plow the fields, the Kṣatriya went to the city," is translated, "Śūdraiḥ kṣetrāṇi karaṣayitvā, Kṣatriyo nagaram āgacchat."

The prefix a/an may be placed before a continuative to negate it, usually in a way which may be translated by a "without" clause (similar to negative adverbial participles in the Dravidian languages). Thus "na tavārim ahaivā tasya rāyam labhyethāh," "You will not get his kingdom without killing your enemy." Note that a/an does not count as a verbal prefix, and so the form is ahaivā, not ahatya. Before prayuj, the form would be aprayujya.

III. Verbal prefixes. Below are listed the common prefixes which are affixed to verbs in Sanskrit. Normally, the prefix quite changes the meaning of a verb, often in an unpredictable way. In general, it is only by hindsight that one can see why a certain prefix is used to modify the meaning of a root in a certain way; it is usually impossible to predict what prefixed verb will mean. In other words, you must learn each prefixed verb as a separate vocabulary item. Some prefixes (especially the ones marked intensative) scarcely change the meaning of the root at all. It is possible to add more than one prefix to a root (as upāgam, from upa plus ā plus gam, to approach, come up to). Even though they are not of great use in predicting meanings, it is nonetheless useful to be acquainted with the chief verbal prefixes and their primary meanings (though you need not memorize them):

- ati : across, beyond, past, over, to excess.
 adhi : above, over, on, onto.
 anu : after, along, toward, in imitation of.
 antar : between, among, within.
 apa : away, forth, off.
 abhi : to, unto, against (often with implied violence).
 ava : down, off.
 ā : to, unto, at.
 ud : up, up out.
 upa : to, toward.
 in : down, in, into.
 nis : out, forth.
 parā : to a distance, away, forth.
 pari : round about, around; also, an intensative.
 pra : forward, onward, forth, fore.

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prati : in reversed direction, back to or against; in return.
 vi : apart, asunder, away, out; also, an intensative.
 sam : along, with, together; also, an intensative.

VOCABULARY :

(From now on, with each verb will be supplied its present 3rd person singular, its present 3rd person singular causative, and its past passive participle).

- आह्वे (आह्वयति, आह्वयते, आह्वत) call, summon (from ā and hve)
 उपगम् (उपागच्छति, उपगमयति, उपगत) go to, approach, attain (from upa and gam)
 निग्रह् (निगृह्णाति, निग्रहयति, निगृहीत) subdue, control (from ni and grabh). Class 9.
 निर्दिश (निर्दिशति, निर्दिशयति, निर्दिष्ट) point out, indicate, show (from nir and dis)
 पक्षिन् (from nir and dis) bird (from pakṣa, wing, and -in)
 प्रतीक्ष (प्रतीक्षते, प्रतीक्षयति, प्रतीक्षित) expect, await (from prati and iks)
 प्रयुज् (प्रयुज्क्षते, प्रयोजयति, प्रयुक्त) use, employ (from pra and yuj). Class 7.

TRANSLATE into English :

भोजनं कृतवान्ये श्रीङ्गित्वा स्वसारमह्वयस्मद्गृहेहि ॥१॥ स वीरोऽसिनिदिश्य मे ये शस्त्रहस्ता अपागच्छन्ति तान्सर्वान्हन्मीति राजानमुक्त्वा युद्धं विष्टः ॥२॥ स बाणिगमूढैः स्नानं कारयित्वा देवसकाश इदानीमिदं त्यज्जवीत् ॥३॥ स राजारिषिगुह्य पुनस्तान्स्वराज्येष्वरथापयत् ॥४॥ यः शस्त्राणि प्रयुङ्क्ते स शस्त्रैरेव म्रियते ॥५॥ न युद्धमपत्वा केनापि कीर्तिर्लभ्येत ॥६॥ तस्मिन्वाणिज राजानमुपागच्छति कवयो यद्वृत्ति स तत्कथं वयमानुयायेत्यमन्यन्त ॥७॥ बाणधनूषि प्रयुञ्जानन्रीश्वरतिथित्वा राजाजीयत युद्धे ॥८॥ मन्त्रिण आनीय राजा धर्मो विधीयते ॥९॥ तथा दमयत्या पतिं त्यक्त्वा वनं गत्वा तत्रोषित्वागच्छतो मृगस्य शब्दोऽभूत् ॥१०॥ अरियुहीतधेनुमुक्त्वा स वीरो राजसकाश आगतः किमन्यत्स्वराणीत्युक्तवाञ्छ ॥११॥ कस्मै न दद्यामानानागतान्दृष्ट्वा के देवाः के च मनुष्या इति दमयन्ती नानानात् ॥१२॥

TRANSLATE into Sanskrit, using continuatives wherever possible.

1. After playing in the waters of the river with his

wives, Rāma went to his house and ate [eat : bhojanam ki].
 2. When Rāma won Lankā [use locative absolute with a past active participle], all the gods attained happiness. 3. The girl brought water from the tank, entered the house, and saw the boy burning with desire. 4. In this world, only the rich may live with happiness and die thinking, "Now I go to paradise." [Use continuatives for live, and think. Put die last]. 5. The boy ran from the tank in which the girls were bathing and summoned his friends. 6. After he bathed [continuative], the book was read by the teacher.

एकमप्यक्षरं परंतु गुरुः शिष्यं निवेदयेत् ।

पृथिव्यां नास्ति तद्द्रव्यं यद्दत्त्वानुणी भवेत् ॥

अक्षर syllable

गुरु guru

निविद् (caus. निवेदयति) impart to (with acc. of thing imparted and person imparted to)

पृथिवी earth

द्रव्यं thing, thing of value

अनुणिन् debtless (ṛṇa means debt)

दुग्धवा हि भुज्यते क्षीरं मां विक्रीय न भुज्यते ।

तद्वद्दुग्धप्रयोगेन भोज्यं राष्ट्रं महीभूता ॥

दुग्ध्, (दोषि) milk

भुज् (भुनक्ति) eat

क्षीरम् milk

विक्री (विक्रीणाति) sell

तद्वत् like that

दुग्धप्रयोगेन in accord with the application of what

is milked (i.e. of the milk), after the

example of the milk

is to be enjoyed

भोज्यं kingdom

राष्ट्रम् king

महीभूता

यस्य यस्य हि यो भावस्तस्य तस्य विभाव्य तत् ।
 अतुमुविश्य मेधावी तं तमात्मवशं नयेत् ॥

भाव inclination, proclivity, nature
 विष् inclination, vibhāvayati. In the caus., think

अतुमुविष् of, take into consideration

मेधाविन् adapt oneself to

वशं wise person, clever person

power, control

THE INFINITIVE; THE SIMPLE FUTURE; THE PERIPHRASTIC FUTURE

Each of these three forms is made from a verb stem strengthened by gunating its vowel. As in most other cases in which the stem is strengthened by gunation, the vowel is gunated only if it is final, or if it is in a light syllable (i.e. is short and followed by no more than one consonant). If the vowel of the stem is non-final, and is in a heavy syllable, then it is unchanged.

I. The Infinitive

a. Formation. The infinitive is formed by adding -tum to the strong stem. In the list given later in this lesson, it is given for all verbs which you have had. In some cases, the union vowel -i- is inserted between the end of the root and the -tum of the infinitive.

b. Uses of the infinitive. The strict sense of the Sanskrit infinitive is motive or purpose of action, but there are a few cases in which it may be used with nouns and adjectives, as "fit to do," "able to go," "time to read." The most common words with which the infinitive is used are as follows :

1. With verbs and substantives meaning "to wish" or "to desire," provided that the agents of the infinitive and the verb are the same, as "I wish to go," that is, "aḥam gantum icchāmi." One cannot say, "I wish you to go" in Sanskrit. (For the roots exemplified in this section, such as is, desire, see the vocabulary.)
2. With verbs meaning to be able, to make bold, to know, to be wearied, to strive, to begin, to get, to set about, to bear, to be pleased, and to be. For example, "sa rājānam hantum śaknoti," "He is able to kill the king"; "bhojanam bhoktum vidyate," "There is food to eat."

3. With words meaning sufficient, strong, able, and nouns meaning ability, power, or skill. For example, "tatra gantum balam na vidyate tasya," "He does not have the strength to go there."

4. With words meaning time. For example, "idānim avasara ātmānam darśayitum," Now is the time (avasaraṁ) to show yourself."

5. With arh, "ought," "should" (usually imparting a sense of deference). For example, "bhavān āgantum arhaṁ," "You should come," i.e. "Please come."

The Sanskrit infinitive has no passive form, the same form being used to denote both active and passive senses. However, when the infinitive is to be translated in an active sense, the main verb of the sentence, with which the infinitive is construed, is active, while when it is to be translated by a passive, the main verb must be passive. Thus,

aḥam taṁ hantum śaknomi, "I can kill him."
sa mayā hantum śakyate, "He can be killed by me."

A passive bhāve construction may also be used with the infinitive, as sa pustakam pathitum icchati, "He wishes to read the book;" (primary, not bhāve); tena pustakam pathitum isyate, "It is wished to read the book by him," i.e. "He wishes to read the book." (bhāve version)

The causative infinitive is formed simply by adding -itum to the causative stem in -ay. For example dā, give, forms the simple infinitive dātum, and the causative infinitive dāpayitum (adding -itum to the causative stem dāpay-). Its use is straightforward, as

sa kavibhiḥ kathāḥ kārayati, "He causes his poets to make stories."
sa kavibhiḥ kathāḥ kārayitum icchati, "He wishes to cause his poets to make stories."

II. The Simple Future

a. Formation. The simple future is formed by adding -sy- or -isy- to the strengthened root. It is given for all verbs which you have had in the list below. As you will notice, when -sy- is

added, roots ending in consonants modify those consonants according to the rules given for finals in lesson 10. The future takes the present thematic active of middle endings, depending on whether the verb is active or middle. Thus the simple future of bhū and labh is as follows :

Active :	Singular	Dual	Plural
1st person	bhaviṣyāmi	bhaviṣyāvah	bhaviṣyāmaḥ
2nd person	bhaviṣyasi	bhaviṣyathaḥ	bhaviṣyatha
3rd person	bhaviṣyati	bhaviṣyataḥ	bhaviṣyanti

Middle :

1st person	labhiṣye	labhiṣyāvah	labhiṣyāmahe
2nd person	labhiṣyase	labhiṣyethe	labhiṣyadhve
3rd person	labhiṣyate	labhiṣyete	labhiṣyante

Note that all roots in the future, even if they are athematic in the present, take the thematic endings. Thus dāsyāmi, dāsyasi, etc. from dā.

The future causative is formed by adding -isy- to the causative root in -ay, and by conjugating it in the active as above. Thus dāpaysyāmi, "I will cause to give."

The simple future passive is identical in form to the simple future middle. Thus labhiṣyate could mean either "will obtain" or "will be obtained."

Just as the simple future takes the present endings, it forms participles in the same way as the present tense, only from the future stem rather than the present stem. Thus bhaviṣyant, "which will be" and labhiṣyamāna, "which will obtain." If you reread the preceding paragraph, you will realize that labhiṣyamāna could also mean "which will be obtained."

A few examples. kariṣyati, "he will do." kariṣyate, "it will be done." kariṣyanti, "[she] who will do"; kariṣyamāna, "which will be done." kārayisyati, "he will cause to do"; kārayisyate, "it will be caused to do"; kārayiṣyan, "[he] who causes to do"; kārayisyamānaḥ, "[he] who will be caused to do." All of these forms are straightforward, even though they seem difficult at first glance. Study them until you are sure how and why they are formed as they are.

b. Uses of the simple future. This tense, which is far more common than the periphrastic future (given below), is employed to denote indefinite future time, today's future time, and recent and future continuous time, while the periphrastic future denotes a remote time not of today. In fact, most authors are not very careful in choosing which one to use, though the periphrastic future generally does have a sense of remoteness. When the close proximity of a future action is intended, the present or the simple future may be used, as "I will go to the city today," that is, "adya nagaram gacchāmi" or "adya nagaram gamisyāmi."

III. The Periphrastic Future. a. Formation. This form developed from the agent noun: "The king is a doer" came to mean "the king will do," that is, "rājā kartā." In the first and second persons, the appropriate forms of the verb as, to be, are added, while in the third person they are omitted. The agent noun which is the periphrastic future takes singular, dual, and plural in the third person, while in the first and second persons, it is always singular (the number then being indicated by the form of as). As is shown in the table below, in which the third singular active/middle periphrastic future is given for all verbs you have had, this form is made from the strengthened stem, to which -tā, -tārau, and -tārāḥ (the nominative singular, dual, and plural of the agent noun in -tr) are added. The periphrastic future of ji, conquer, and of vrt are as follows (note the irregular first person singular middle) :

Active :	Singular	Dual	Plural
1st person	jetāsmi	jetāsvaḥ	jetāsmāḥ
2nd person	jetāsi	jetāsthaḥ	jetāstha
3rd person	jetā	jetārau	jetārāḥ
Middle :			
1st person	varitiāhe	varitiāsvahe	varitiāsmāhe
2nd person	varitiāse	varitiāsāthe	varitiādḥve
3rd person	varitā	varitārāu	varitārāḥ

The future periphrastic has no passive, and no participles. Its causative may be formed by adding -itā, etc., to the causative stem in -ay, as kārayitā, "he will cause to do," from kr.

b. Use of the periphrastic future. As explained above, the periphrastic future, which is far less common than the simple future, denotes a remote future action.

[There is, in addition to the simple and periphrastic future, a rare form called the conditional, made from the same base in -sy- as the simple future, but adding the augment and the thematic imperfect endings to that base. The conditional is used in those conditional sentences in which the non-performance of the action is implied, or where the falsity of the antecedent is implied as a matter of fact. It corresponds to English sentences of the form, "if—had," "if—had not." For example, "If the king had come there would have been no war" would be translated, "yadi rājā-gamisyat tadā yuddham nabhaviṣyat." Note that in future conditional sentences, such as "if it rains, we will sow corn," both verbs may be placed in the present, the simple future, or the aorist (which will be given in the appendix), but not in the conditional.]

Root	Infinitive	Simple fut. 3rd singular	Periphrastic future 3rd singular
adhi	adhyetum	adhyeṣyate	adhyetā
as	none	none	none
āp	āptum	āpsyati	āptā
ās	āstum	āstisyate	āstā
āhve	āhvyitum	āhviṣyati	āhvātā
i	etum	esyati	etā
is	estum	esiyati	esitā
upagam	upagantum	upagamisyati	upagantā
kr	kartum	kariṣyati	kartā
kṛs	kṛṣṭum	karkṣyati	karkṣā
kṛp	kalpitum	kalpiṣyate	kalpitā
kṛi	kretum	kresyati	kretā
kṛiḍ	kṛiḍitum	kṛiḍisyati	kṛiḍitā
gam	gantum	gamisyati	gantā
grah	grahitum	grahiṣyati	grahitā
cur	corayitum	corayisyati	corayitā
jan	janitum	janisyate	janitā
ji	jetum	jesyati	jetā

jiv	jivitum	jivisyati	jivitā
jñā	jñātum	jñāsyati	jñātā
tyaj	tyaktum	tyakṣyati	tyaktā
dah	dagdhum	dhakṣyati	dagdhā
dā	dātum	dāsyati	dātā
dhāv	dhāvītum	dhāviṣyati	dhāvitā
naś	naṣtum	naśiṣyati/naṅkṣyati	naśitā
nigrah	nigrahitum	nigrahiṣyati	nigrahitā
nirdiś	nirdeṣtum	nirdekṣyati	nirdeṣtā
nī	netum	nesyati	netā
path	pathitum	paṭhiṣyati	paṭhitā
paś	draṣṭum	drakṣyati	draṣṭā
pā	pātum	pāsyati	pātā
pīḍ	pīḍitum	pīḍiyati	pīḍitā
prach	praṣṭum	prakṣyati	praṣṭā
pratiṣ	pratiṣṭum	pratiṣiyati	pratiṣitā
prayuj	prayoktum	prayokṣyati	prayoktā
brū	none	none	none
bhū	bhavitum	bhaviṣyati	bhavitā
bhr	bhartum	bharisyati	bhartā
man	mantum	manṣyati	mantā
muc	moktum	mokṣyati	moktā
mṛ	martum	marisyate	martā
yam	yantum	yamṣyati	yantā
labh	labdhum	lapyate	labdhā
likh	likhitum/ lekhitum	lekhiṣyati	lekhitā
vac	vaktum	vakṣyati	vaktā
vad	vaditum	vadiṣyati	none
vas	vastum	vatṣyati	vastā
vah	vodhum	vakṣyati	vodhā
vid	none	none	none
vidhā	vidhātum	vidhāsyati/te	vidhātā
viś	veṣṭum	veṣyati	veṣṭā
vṛt	varitum	vartisyate	varitā
vṛdh	vardhitum	vardhiṣyate	vardhitā
śams	śamṣitum	śamṣiyati	śamṣitā
śak	none	śakṣyati	śaktā

śru	śrotum	śroṣyati	śroṭā
sev	sevītum	seviṣyate	seviā
sthā	sthātum	sthāsyati	sthātā
sprś	spraṣṭum	spraṣyati	spraṣṭā
smi	smartum	smariṣyati	smartā
han	hantum	haniṣyati	hantā
has	hasitum	hasiṣyati	hasitā
hā	hātum	hāsyati	hātā

VOCABULARY :

अहं, (अहंति; deficient in other forms)	ought, should (followed by infinitive)
इष् (इच्छति, एष्यति, इष्यते, इष्ट)	want, desire (followed by infinitive)
दरिद्र	poor, indigent
दूत	messenger, emissary
बलम्	power, strength, might
शक् (शक्नोति, शक्नमति, शक्यते, शक्त)	be able, can (followed by infinitive)
स्वल्प	a little

TRANSLATE into English :

इदानीं ते दूता मामाह्वयिष्यन्तीति मयमानो राजा नगरम्विशत् ॥१॥ त्वदस्यापत्यां जनिष्यमानः पुत्रस्त्वं हन्तेति क्षत्रियपुत्रिरवदत् ॥१॥ मन्त्रिभिर्जनानां ह्वयितुमिच्छामीत्युपि रत्नवीत् ॥३॥ केन शत्रुणा मद्राज्य अगच्छुमिष्यते ॥४॥ सर्वे इमे बणिजो धनं दातुं शक्नुवन्ति ॥५॥ न मच्छन्तुभिर्मया सह युद्धं कर्तुं शक्यते ॥६॥ न तथा विद्याधुमहंति भवानिति मन्त्रिणमुक्त्वा दरिद्राः प्रजा नाददन्ति हितं धनम् ॥७॥ स्वल्पमपि कोपस्य मनुष्यं हर्तुं शक्नोति ॥८॥ तेन राज्ञात्त सेनया सह गमिष्यत इति दूतेनारिराज उक्तः ॥९॥ अत्र सदा धर्मवत्यः प्रजा भविता र इति दृढमृषिणा ॥१०॥ अन्यान्निग्रहीतुं बलं प्रयुञ्जाना नक्षयन्ति ॥११॥ इयं कथञ्चयमाना सर्वं दुःखं नाशयिष्यति ॥१२॥

TRANSLATE into Sanskrit : [Those who] use weapons to strike down others will die by weapons. [Use a present participle to translate *use*.] 2. Having said that he would give nothing to the poor, the merchant entered his house. [cf. sentence 7 above] 3. You should come to see my family. 4. Even if you give her everything, she will not be able to live without her husband. [Translate "without her husband"]

by pathina, a compound from pati and hina, the past passive participle of hā. The word pathina must, of course, agree with its antecedent.] 5. Having remembered that the king would come after killing his foes, the girls ran to see him. 6. Having caused the deer to die, and having heard the words of the sage, the king, distressed [duḥkṛin], said [use continuative], "Never again will I come here to kill," and went to the city.

VERSES :

यस्य चाप्रियमन्विच्छेत्तस्य कुमतिवदा प्रियम् ।
व्याधा मृगवधं कर्तुं सस्यगायन्ति सुस्वरम् ॥

प्रिय	pleasant, dear
अन्विष्य (अन्विच्छति)	wish, desire something (acc.) for a person (gen.)
व्याध	hunter
वध	killing
सस्यक्	well
मै (गायति)	sing
सुस्वरम्	melodiously, sweetly
द्विष्यते	hated
प्राप्यते	reached
युष्मद्	you
द्वौ	two
पुरुष	man
प्राप् (प्राप्यते)	desire, ask, request
वध् (वधयते)	ask (for a favor or help)
पर	other, another

THE PERFECT; THE PERFECT PERIPHRASTIC; THE PERFECT PARTICIPLE

1. The formation of the simple perfect. Like the present tense stem of class 3 verbs, which you learned in lesson 21, the stem of the simple perfect is reduplicated. Reduplication consists of repeating the root twice before adding the appropriate endings. However, the final consonant (if there is one) is omitted from the reduplicating syllable (i.e. the first syllable), and there are some rules governing changes which the root must undergo in the reduplicating syllable, as you have learned in lesson 21. Those rules are repeated here, so that you may refresh your memory. In the second syllable, the root is unchanged.

a. The consonant of the reduplicating syllable is in general the first consonant of the root. Thus *paprach* from *prach*; *śisiri* from *śri*; *bubudh* from *budh*.

b. A non-aspirate is substituted in reduplication for an aspirate. Thus *dadhā* from *dhā*; perfect stem *babhr* from *bhr* (see f. below).

c. A palatal is substituted for a guttural or h. The palatal is either voiced or unvoiced as the letter for which it substitutes is voiced or unvoiced (remember that h is considered to be voiced in Sanskrit). Thus *cakr* from *kr*; *cikhid* from *khid*; *jagrabh* from *grabh*; *jahr* from *hr*.

d. If the root begins with a sibilant followed by a non-nasal stop (not a semivowel), then the consonant of the reduplicating syllable is the stop, modified according to rules b and c if necessary. Thus *tasthā* from *sthā*; *caskand* from *skand*; *caskhal* from *skhal*; *cuścut* from *ścut*; *paspiś* from *spiś*; *pusphut* from *sphut*. If the root begins with a sibilant followed by a nasal or semi-

vowel, then rule a applies. Thus *sasmr* from *smr*; *sasā* from *snā*; *śuśru* from *śru*; *śiśiś* from *śiś*.

e. A long vowel is shortened in the reduplicating syllable. Thus *dadā* from *dā*; *bibhi* from *bhi*.

f. The vowel *r* does not appear in the reduplicating syllable. Rather, it is replaced by *-i-* in the present system of class 3 verbs (the class which is reduplicated to form the present stem); and by *-a-* in the perfect of verbs. Thus perfect *babhr* from *bhr*; *papic* from *pic*; *cakr* from *kr*; *cakr* from *kr*.

These rules, which you studied before in lesson 21, need to be amplified somewhat here for the perfect tense.

g. A root with initial *a-* before a single final consonant repeats the *a-*, which then fuses with the radical vowel to form *ā-*. Thus *ās-* from *as*.

h. Roots which may undergo *samprasāraṇa* do so in the reduplicating syllables in the strong forms (all 3 persons of the active singular), and in both the reduplicating and root syllables in the weak forms (all forms but the 3 persons of the singular). Thus for the strong perfect stem of *grah*, the reduplicating syllable is formed from *grh*, which *grah* becomes when it undergoes *samprasāraṇa*, and one gets *jagrāh-* / *jagrāh-* (see rule b. below in the section on strengthening). The weak form is *jagrh-*. From *swap*, sleep, the strong perfect stem is *susvāp-* / *susvāp-*, the weak is *susvāp-*. For roots which begin in a vowel after they have undergone *samprasāraṇa* (e.g. *vac*), see rule i., immediately following.

i. A root with *i-* or *u-* before a single final consonant repeats the *i-* or *u-*, which then fuses with the radical vowel to form *i-* or *ū-*, except in the strong forms. There, rule h applies if the initial *i-* or *u-* was the result of *samprasāraṇa*. If not, then the vowel of the root syllable is gunated, while the reduplicated vowel is unstrengthened and is followed by its own semivowel before the gunated root. Thus from *iś*, the strong perfect stem is *iśe-*, the weak stem, *iś-*. For *vac*, a root which undergoes *samprasāraṇa*, the strong perfect stem is *uvac-/uvāc-*, while the weak stem is *ūc-*.

j. Roots which begin with vowels long by nature or by position (i.e. followed directly by two consonants) do not make

the simple perfect, but rather the perfect periphrastic, explained below. But āp is an exception and makes simple perfect forms (strong and weak forms āp-).

Like the athematic present classes in the present and imperfect, the perfect takes strong forms in all three persons of the active singular, and weak forms elsewhere. The rules for strengthening are as follows :

a. A final vowel takes either guṇa or vṛddhi in the first singular active, guṇa in the second singular active, and vṛddhi in the third singular active. Thus from kr, 1st active singular cakara or cakāra; 2nd active singular cakartha; 3rd active singular cakāra. Note that bhū is an exception and forms both strong and weak perfect forms from the stem babhūv-.

b. Medial -a- before a single final consonant follows the analogy of the final vowel—it is lengthened (vṛddhi) optionally in the first singular active, always in the third singular active.

c. Roots having a medial -a- before a single final consonant, and beginning with a single consonant that is repeated unchanged in the reduplication (i.e. which is not an aspirate, an unvoiced guttural, or h) contract in the weak forms of the perfect their root and reduplication together into one syllable, having -e- as its vowel. Thus pat, fall, makes the weak perfect stem pet- (but the strong stem papat-/papāt-).

d. The root vid, to know, has in the perfect the strong stem ved- and the weak stem vid-.

You will have noted that all of these rules are rather complex. It is emphasized at this point that you should not bother to memorize them. Rather, it is enough for you to be acquainted with the general principles involved, so that you can recognize those perfect forms which you encounter. In order to help you, the 3rd person singular and plural forms of all the verbs you have had are listed at the end of this lesson.

The personal endings of the perfect are as follows :

Active :	Singular	Dual	Plural
1st person	a	va	ma
2nd person	tha	athuh	a
3rd person	a	atuh	uh

Middle :	Singular	Dual	Plural
1st person	e	vah	mah
2nd person	se	âtth	dhve
3rd person	e	âte	re

In general, perfect stems which end in consonants take the union vowel -i- before those endings which begin with consonants.

For verb stems which end in -ā, -ai, o, and -au (e.g. dā, sthā, pā), the first and third singular active endings are -au. Thus tashan, "I stood," "he stood."

As an example, the perfect conjugation of kr in both the middle and active is given below, even though kr is usually only active in classical Sanskrit :

Active :			
1st person	cakara/cakāra	cakṛva	cakṛma
2nd person	cakartha	cakṛathuh	cakṛa
3rd person	cakāra	cakṛatuh	cakṛuh
Middle :			
1st person	cakre	cakṛivah	cakṛimah
2nd person	cakṛse	cakṛâtth	cakṛdhve
3rd person	cakre	cakṛâte	cakṛire

You should memorize the third-person endings of the perfect, as they are commonly met with. The other forms, which are far less common, you need only look over.

In the chart below, the perfect 3rd singular and 3rd plural forms are given for all verbs you have had.

II. Formation of the Periphrastic Perfect. This is used instead of the simple perfect for all verbs beginning with a long vowel or with a short vowel followed directly by two consonants, for all causatives, for all verbs which make their present stems by adding -y- or -ay (i.e. class 10 verbs and denominatives¹), and for the desiderative and the intensive,² which, like the

1. The denominative class of verbs is formed from nouns, as senāyati "He treats like an army." It is described in the appendix.

2. The desiderative and the intensive, like the causative, are secondary conjugations. They are described in the appendix.

causative, are secondary conjugations which a verb may take. Note that a given verb stem forms *either the simple perfect or the periphrastic perfect, but never both*. The majority of verbs uses the simple perfect for the primary verb stem, and the periphrastic perfect for the causative stem.

The periphrastic perfect is formed by adding -ām to the present stem and then by affixing to that the perfect forms of *kr* or *as* (or rarely, *bhū*) in the active, and of *kr* in the middle. Of course, the form of *kr* etc. used will correspond to the mode (active or middle), person, and number into which the verb is placed. If you are making a causative perfect, then the causative present stem must be used. Thus for *kr*, the causative present stem is *kāray-*. "He caused to do" would be *kārayāmāsa* or *kārayām cakāra*. From *cur*, the 3rd singular active perfect is *corayāmāsa* or *corayām cakāra*. From *ās*, the 3rd singular perfect is *āsām cakre* (note that *ās* must take the periphrastic perfect, as it begins with a long vowel.) In the list at the end of this lesson, the perfect causative 3rd singular (which must be a periphrastic perfect) is given for all verbs which you have had.

On the next page, the conjugations of *dā* in the causative perfect, and of *as* in the perfect, are given.

Again it is stressed that you need memorize only the third person forms. The others, you should look over but not memorize.

III. Uses of the Perfect. In classical Sanskrit, the imperfect, the perfect, and the aorist (given in the appendix) are used interchangeably for any past action. Pāṇini makes the following distinction, however, (which is not generally observed) : the *imperfect* denotes past action done previous to the current day (anadyātane lāṇ); the *perfect* denotes past action done previous to the current day *and not witnessed by the speaker* (parokṣe lī); the *aorist* is used to refer to an indefinite past time (bhūtārthe lūṇ). You might think, according to this scheme, that the perfect could never be used in the first person, as there could never be a 1st-person past action not witnessed by the speaker. The poet Māgha in his poem, *Śiṣupālavadhā*, has created such a situation, from which a verse is given at the end of this lesson.

Active :	Singular	Dual	Plural
1st person	dāpayām āsa/ dāpayām cakāra	dāpayām āsiva/ dāpayām cakṛva	dāpayām āsim dāpayām cakṛma
2nd person	dāpayām āsitha/ dāpayām cakārtha	dāpayām āsathuḥ/ dāpayām cakrathuḥ	dāpayām āsa dāpayām cakra
3rd person	dāpayām āsa/ dāpayām cakāra	dāpayām āsatuḥ dāpayām cakratuḥ	dāpayām āsuḥ dāpayām cakruḥ
Middle :			
1st person	āsām cakre	āsām cakṛvahe	āsām cakṛmahe
2nd person	āsām cakṛṣe	āsām cakrāthe	āsām cakṛdhve
3rd person	āsām cakre	āsām cakrāte	āsām cakrire

As with the future tense, the perfect passive is identical in form to the perfect middle. This is true for both the simple perfect and the periphrastic perfect.

IV. The Perfect Participle. a. The Active Participle. This participle is made by adding -vāms to the weak form of the perfect stem. It is similar in meaning to the past active participle, but it is far less common than that form, being encountered in classical Sanskrit with only a few verbs with any regularity. No perfect participle may be made from stems or conjugations which take the perfect periphrastic. The ending -vāms becomes -us in the weak forms, -vat before the pāda endings, -vān in the masculine nominative singular, and -uṣī in the feminine. Thus the declension of vidvāms, "someone who knows," "a learned person" is as follows :

Masculine	Singular	Dual	Plural
Nom.	vidvān	vidvāmsau	vidvāmsaḥ
Acc.	vidvāmsam	vidvāmsau	viduṣaḥ
Inst.	viduṣā	vidvadbhyām	vidvadbhiḥ
etc., with endings of pad.			
Neuter :			
Nom.	vidvat	viduṣī	vidvāmsi
Acc.	"	"	"
etc., as in the masculine.			
Feminine :			
Nom.	viduṣī	viduṣyau	viduṣyaḥ
etc., as with nadi.			

[b. The Perfect Middle Participle. This participle, almost never encountered in classical Sanskrit, is made by adding -āna to the weak form of the perfect stem. It is declined like deva in the masculine, phalam in the neuter, and senā in the feminine.]

V. On the next few pages are given the 3rd person singular and plural perfect forms of all the verbs you have had, together with the 3rd person singular causative perfect form.

Root	3rd sg. perfect	3rd pl. perfect	3rd sg. perf. caus.
adhi	adhiye	adhiyire	adhyāpayām āsa
as	āsa	āsuḥ	none
avagam	avajagāma	avajagmuḥ	avagamayām āsa
ājñā	none	none	ājñāpayām āsa
āni	ānināya	āninyuḥ	ānāyayām āsa
āp	āpa	āpuḥ	āpayām āsa
ās	āsām cakre	āsām cakrire	āsayām āsa
āhve	ājuhāva	ājuhuvuḥ	āhvāpayām āsa
i	iyāya	iyuḥ	āpayām āsa
iṣ	iyesa	iṣuḥ	eṣayām āsa
upagam	upajagāma	upajagmuḥ	upagamayām āsa
kṛ	cakāra	cakruḥ	kārayām āsa
kṛṣ	cakarṣa	cakṛsuḥ	karṣayām āsa
kṛp	caklpe	caklpire	kalpayām āsa
kṛi	cikrāya	cikriyuḥ	krāpayām āsa
kṛiḍ	cikriḍa	cikriḍuḥ	kriḍayām āsa
gam	jagāma	jagmuḥ	gamayām āsa
grah	jagrāha	jagrhuḥ	grāhayām āsa
cur	corayām āsa	corayām āsuḥ	corayām āsa
jan	jajñe	jajñire	janayām āsa
ji	jigāya	jigyuḥ	jāpayām āsa
jiv	jijiva	jijivuḥ	jivayām āsa
jñā	jajñau	jajñuḥ	jñāpayām āsa
tyaj	tatyāja	tatyajuḥ	tyājayām āsa
dah	dadāha	dehuḥ	dāhayām āsa
da	dadau	daduḥ	dāpayām āsa
dhāv	dadhāva	dadhāvuḥ	dhāvayām āsa
naś	nanāśa	neśuḥ	nāśayām āsa
nigrah	nijagrāha	nijagrhuḥ	nigrāhayām āsa
nirdiś	nirdideśa	nirdidiśuḥ	nirdeśayām āsa
nī	nināya	ninyuḥ	nāyayām āsa
paṭh	papāṭha	papaṭhuḥ	pāṭhayām āsa
paś	dadarśa	dadriśuḥ	darśayām āsa
pā	papau	papuḥ	pāyayām āsa
piḍ	pipiḍa	pipiḍuḥ	piḍayām āsa
pracch	papraccha	papracchuḥ	prachayām āsa
pratiḥṣ	pratikṣām	pratikṣam	pratikṣayām āsa
	cakre	cakrire	

prayuj	prayujje	prayujire	prayāyām āsa
brū	none	none	none
bhū	babhūva	babhūvuh	bhāvayām āsa
bhī	babhāra	babhruh	bhārayām āsa
man	mene	menire	mānayām āsa
muc	mumoca	mumucuh	mocayām āsa
mī	mamāra ¹	mamruh ¹	mārayām āsa
yaj	jīe	jīire	yājayām āsa
yam	yayāma	yemuh	yāyayām āsa
labh	lebhe	lebhire	lambhayām āsa
likh	lilekha	lilikhuh	lekhayām āsa
vac	uvāca	ūcuh	vācayām āsa
vad	uvāda	ūduh	vādayām āsa
vas	uvāsa	ūsuh	vāsayām āsa
vah	uvāha	ūhuh	vāhayām āsa
vid, to exist	none	none	none
vid, to know	veda	viduh	vedayām āsa
vidhā	vidadhau/ vidadhe	vidadhuh/ vidadhire	vidhāpayām āsa
viś	viveśa	viviśuh	veśayām āsa
vīt	vavīte	vavītire	varṭayām āsa
vṛdh	vavīdhe	vavīdhire	varṇayām āsa
śāms	śāśamsa	śāśamsuh	śāmsayām āsa
śak	śāśāka	śekuh	śākayām āsa
śru	śuśrāva	śuśruvuh	śrāvayām āsa
sev	siśeve	siśevire	sevayām āsa
sthā	tasthau	tasthuh	sthāpayām āsa
spīś	pasparśa	pasprīśuh	sparsayām āsa
smī	sasmāra	sasmaruh	smārayām āsa
han	jaghāna	jaghnuh	ghātayām āsa
has	jahāsa	jahasuh	hāsayām āsa
hā	jahau	jahuḥ	hāpayām āsa

VOCABULARY :

अत्त

end

अवगम्यते, अवगतं

understand

अज्ञात (अवगम्यते, अवगतं) order, command

1. The root mī takes the middle throughout the present system, but the active in the perfect.

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आनी (आनयति, आनीयते, आनीत)
ज्ञानम्
ब्रह्मन्

bring, lead to

knowledge
masculine: the god Brahman; neuter :
Brahma, a formula, the Absolute, the
principle underlying the universe. (Note
the different nom. sg. of the masc. and
neuter)

यज्ञ (यजते, यजयति, यज्यते, यज्यते)
विद् (वेत्ति, वेदयति, विद्यते, विदिते)

sacrifice, with the accusative of the
deity sacrificed to and the instrumental
of what is sacrificed.
(class 2) know. Found most commonly
in the perfect (veda/viduh), which is
translated as present.

विद्वान्
हविम्

(the perfect active participle of vid) a
learned person, a wise person
(neuter) an oblation or burnt offering.
Most commonly, the oblation of ghee
which is poured into the fire at the
sacrifice.

TRANSLATE into English :

यं मन्त्रिणं राजाज्ञापयामास स एवागच्छामुं ब्राह्मणमाह्वयामां चकार ॥१॥
ब्राह्मणवायं लोकेश्वरके पुनश्च करिष्यते ॥२॥ स ब्राह्मणोऽनिमीले हविषा ॥३॥
अयं विद्वान्ब्रह्मण्यप्यपठत् पुत्रं दृष्ट्वा तस्मै पुस्तकं ददौ पश्यतां त्वमेत्युवाच च
॥४॥ यस्य ज्ञानस्य नातो विद्यते स एव ब्रह्म वेद ॥५॥ ब्राह्मणः पत्नी च नृपस्य
पादौ पस्पृशतुरावयोरिष्टं दीयतां भवतेत्युवाच ॥६॥ ब्राह्मणमिष्ट्वा सर्वकामैः
स ऋषिर्यद्यदियेष तत्तदाप ॥७॥ येषां विदुषां ज्ञानं विद्यते तेषां मृत्युर्नैतकाश्रमम्
॥८॥ तेन राज्ञा स्वमन्त्रिण आनीत्य किं स मम शत्रुः कुर्मदिति पृष्टम् ॥९॥ यस्य
सेना बलवत्यास स एव मृतमरि युद्धे ददर्श ॥१०॥ स पिता बालैर्मित्राण्यनारयण-
मास ॥११॥ सोऽज्ञानी नृपः पुस्तकं पठित्वा न मया किं चनावगतमिति
मन्त्रिणमुवाच ॥१२॥

TRANSLATE into Sanskrit, rendering all of the 3rd person past
verbs in the perfect. 1. He saw his mother coming into the house.
2. The ministers asked what the king had heard in the city of
the ksatriyas. [use direct discourse.] 3. The two crows inhabited
the woods in which the elephant was king. 4. While mother was

bathing, I went to the house of that girl. 5. The Brahmins sacrificed the oblation to Indra. 6. While the Brahmins were sacrificing, which god's name did the ksatriya recite ?

VERSES :

(See page 160, part III)

बहु जनाद पुरस्तात् मत्ता किलाहं

चकर च किल चाटु प्रौढयोषिदस्य ।

विदितमिति सखीभ्यो रात्रिवृत्तं विचित्रम्

व्यापगतमदयान्ति व्रीडितं मुखवद्वत् ॥ (शिशुपालवधे ११।३६)

गद् say

पुरस्तात् before, in front of

मत्त intoxicated

किल a particle indicating reported speech. Tamil -ām,

Telugu aṭa

चाटु flattery, agreeable things

प्रौढ experienced, skilled

योषिद् woman

-वत् like (a suffix)

सखी friend (fem.)

रात्रि night

वृत्तम् events, what happened

विचित्रम् think of

व्यापगम् leave, go from

मद intoxication

मद् day

अहम् be ashamed (note passive bhāve construction)

नोढ innocent, naive

मुख woman

वत्

भोजनं देहि राजेन्द्र वृत्तसुखमचितम् । (The first half of this verse is said to
माहिषं च शरत्पदमदिकावचनं दधि ॥ have been uttered by a Brahmin, his
senses dulled from reciting the Vedas,

to Kālidāsa, whom he wished to im-

प्रत्त king press with his poetic skill. The

वृत्तम् glhee second half is the poet's rejoinder)

सूप soup (rājendra here is simply a polite mode of

समन्वित accompanied by address)

माहिष (adjective from mahiṣa) : of buffalo, "buffalo" as an
adj.

शरत् autumn

चन्द्र moon

चन्द्रिका moonlight

धवल white

दधि yogurt (eating buffalo yogurt is said to have a dulling
effect on the intellect)

LESSON 30

THE THREE GERUNDIVES

The Sanskrit gerundive, which may be made in the three ways described below, is an adjective, corresponding in meaning to the Latin gerundive, and is to be translated literally by the phrase "to be—ed," though as shown below in the section on usage, other translations are often more felicitous in English. It is called by Apte, with justification, the potential passive participle, while Whitney erroneously calls it the future passive participle, a form which, as has been seen, can be made from the future stem in the middle, and therefore a quite separate form from the gerundive (see the 3rd paragraph on page 150).

I. Formation of the gerundives. Note that all of the gerundives are given at the end of this lesson for each verb which you have had. All of the gerundives are declined like *deva* in the masculine, *phalam* in the neuter, and like *senā* in the feminine.

1. The gerundive in -ya.

a. Before this suffix, final *ā* of a stem becomes -e-, as *deya* from *dā*.

b. Other final vowels may remain unchanged, may be gunated, may be vṛddhied, or may undergo optionally several of these processes depending on the verb. After *guṇa* or *vṛddhi*, the resulting -e or -ai sometimes becomes -ay or āy respectively before the -ya, while the resulting -o or -au always become respectively -av and -āv before -ya. If the root ends in a short vowel and is not gunated or vṛddhied, then often -t- is inserted before -ya. Thus from *ji*, *jeya* or *jayya*; from *śru* *śrutya*, *śṛavya*, or *śrāvya*; from *kr*, *kṛtya* and *kārya*; and from *bhū*, *bhavya* and *bhāvya*.

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c. For some verbs, medial -a- is unchanged, while for others it is lengthened. Thus from *sad*, *sink*, *sadya*; from *vac*, *vācyā*.

d. Initial and medial *i*, *u*, and *r* in a light syllable are sometimes unchanged, sometimes gunated. Thus from *guh*, *hide*, *guhiya*; from *vid*, *know*, *vedya*.

e. Causatives, class 10 verbs, and denominatives (see appendix) make the -ya gerundive on the present stem minus -ay. Thus from *cur*, *corya*. The causative gerundive of *dā* is *dāpya*.

2. The gerundive in -tavya. The gerundive suffix -tavya is added to the same stem to which the infinitive in -tum is added. [The two forms are etymologically related, though in classical Sanskrit their meanings are quite different.]

3. The gerundive in -aniya. In general, radical vowels in light syllables are gunated before this suffix. Final vowels are generally gunated before this suffix. As with the -ya gerundive, class 10 verbs, causatives, and denominatives add this suffix to the present stem minus -ay.

II. The use of the gerundive. The gerundive can generally be translated literally by a "to be—ed" phrase—simply "to be—ed," or "who is to be—ed," or, "the man who is to be—ed," etc. It denotes that the action or the state expressed by the root or derivative base must or ought to be done or undergone. For example, *vācyam*, *vaktavyam*, and *vacanīyam* all mean "that which ought to be said," literally, "that which is to be said." As in English, the Sanskrit implies either that it is fit to be said, that one is obliged to say it, or that it will inevitably be said. "Sa hantavyaḥ" means "he should be killed," literally, "he is to be killed." Note that as in this example, the gerundive is often used as a predicate adjective with the copula left out, thus in effect substituting for a finite verb.

The gerundive may be used in the neuter nominative singular to form a bhāve construction, like the past passive participle. Thus *tena tatra gantavyam* means literally "it is to be gone there by him," that is, "he must go there," "he should go there," or "he will certainly go there."

This last sense should be remarked upon. Occasionally, the gerundive is used to indicate that an action is inevitable in the

future. Thus "tenāpi śābdah kartavyah" means "he also will surely make a noise" (literally, "a noise is to be made by him also").

The gerundives of bhū in the neuter nominative singular, bhāvam and bhavitavyam, are often used in a bhāve construction to mean "must be" or "in all probability is [are]." In both cases, both the subject and predicate of the English construction must be instrumental in the Sanskrit (cf. the note on the predicative instrumental on page 114). Thus "tena balavatā bhavitavyam" means "he is in all probability strong" or "he must be strong."

III. A list of gerundives of the verbs which you have had.

ROOT	-ya gerundive *	-tavya gerundive	-aniya gerundive
adhi	adhyeya	adhyetavya	none
arh	none	none	arhaṇīya
avagam	avagamya	avagantavya	avagamaniya
as	none	none	none
ājñā (caus.)	ājñāpaya	ājñāpitavya	ājñāpanīya
āni	āneya, ānaya	ānetavya	none
āp	āpya	āptavya	none
ās	none	āsitavya	none
āhve	āhavya	āhvayitavya	none
i	eya	etavya	none
iṣ	eṣya	eṣtavya	eṣaṇīya
upagam	upagamya	upagantavya	upagamaniya
kr	kārya	kartavya	karaṇīya
kṛs	none	krastavya	krasṇāniya
kṛp	kalpya	kalpitavya	kalpanīya
kṛi	kravya	kretavya	none
kṛiḍ	none	kṛiḍitavya	none
gam	gamyā	gantavya	gamaṇīya
grah	grāhya	grahitavya	grahaṇīya
cur	corya	corayitavya	coraṇīya
jan	janya	janayitavya	none
ji	jeya	jetavya	none

* As has been seen in the lesson, some verbs take optionally more than one -ya gerundive. Here, only the ones commonly encountered are given.

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jiv	jīva	jīvya	jīvitavya	jīvaniya
jñā	jñeya	jñeya	jñātavya	none
tyaj	tyajya/tyāya	tyajya/tyāya	tyaktavya	none
dah	dāhya	dāhya	dāghavya	none
dā	deya	deya	dātavya	none
dhāv	none	none	dhāvītya	dhāvāniya
naś	none	none	naśtavya	none
nigrah	nigrāhya	nigrāhya	nigrahītya	nigrahaṇīya
nirḍiś	nirdeśya	nirdeśya	nirdeśītya	none
nī	neya	neya	netavya	none
paṭh	paṭhya	paṭhya	paṭhītya	paṭhaṇīya
paś	diśya	diśya	draśītya	darśanīya
pā	peya	peya	pātavya	pāniya
piḍ	piḍya	piḍya	piḍītya	piḍāniya
pracch	picchya	picchya	praśītya	none
pratikṣ	pratikṣya	pratikṣya	pratikṣītya	pratikṣaṇīya
prayuj	prayojya	prayojya	prayoktavya	prayojanīya
brū	none	none	none	none
bhū	bhāvya	bhāvya	bhavitavya	none
bhṛ	bhṛtya/bhārya	bhṛtya/bhārya	bhartavya	bharanīya
man	mantavya	mantavya	none	none
muc	mocya	mocya	moktavya	mocanīya
mṛ	none	none	martavya	none
yaj	yājya	yājya	yaśītya	yājāniya
yam	yamya	yamya	yantavya	none
labh	labhya	labhya	labdhavya	none
likh	likhya/lekhyā	likhya/lekhyā	likhitavya	lekhaṇīya
vac	vācya	vācya	vaktavya	vacanīya
vad	vādyā	vādyā	vadītya	none
vas	vāsya	vāsya	vastavya	none
vah	vāhya	vāhya	voḍhavya	vāhaṇīya
vid, to exist	none	none	none	none
vid, to know	vedya	vedya	vedītya	vedanīya
vidhā	vidheya	vidheya	vidhātavya	none
viś	veśya	veśya	veśītya	none
vīt	none	none	varitavya	varāniya
vidh	none	none	vardhitavya	vardhanaṇīya
śāmps	śāmpsya	śāmpsya	none	śāmpsāniya
śak	śakya	śakya	none	none

śru	śrayya/śrāyā	śrotavya	śravaṇīya
sev	sevyā	sevitavya	sevanīya
sthā	stheyā	sthātavya	none
spīś	spīśyā	spraśavya	sparśanīya
smr	smaryā	smatavya	smaranīya
han	none	hanatavya	none
has	hāsyā	hasatavya	hasanīya
hā	heyā	hātavya	none

Note that even those verbs for which -ya, -tavya, or -anīya gerundives are lacking usually have such forms in the causative. For example, vidhā forms vidhāpanīya, "to be caused to ordain," "to be caused to be ordained;" and śams forms śamsayitavya, "to be caused to praise," "to be caused to be praised." Note here that as with the caus. of the past passive part, the translated infinitive may be either active or passive.

A special note is in order on the use of the gerundive of śak, śakya. This form has lost its gerundive significance, and rather stands simply for the passive of śak. Thus "so 'rir hanam śakyaḥ" means "that enemy can be killed." "I am pustakam twayā pathitum śakyam" means "this book can be read by you." The neuter nominative singular śakyam can be used similarly in bhāve constructions, as tatra gantum śakyam, "It is possible to go there" (literally, "it can be goed there"). Such a construction can normally be rendered by "it is possible" followed by an infinitive.

VOCABULARY :

कारणम्	cause, reason
कार्यम्	effect, business, affair, matter, duty (a gerundive of kr)
भार्या	wife (gerundive of bhr, "she who is to be supported")
भूत्स	servant (gerundive of bhr, "to be supported")
माला	garland
स्वभाव	nature, natural constitution, innate disposition

TRANSLATE into English :

न त्वया जलं लब्धव्यम् । तया भूत्सया लभियते ॥१॥ न कदापिः सर्वाणि

हृते हन्तव्यः ॥२॥ न कदा चन स्वभावेन सह युद्धं कर्तुं शक्यम् ॥३॥ त्वया साधवोऽथवा श्रानाययितव्या इति मन्त्री राजोक्तः ॥४॥ कथमनया तव भार्यया न भूता भवेयुस्त्वत्पतिना वेदवान् इति ब्राह्मणमनुचूडा राजा ॥५॥ अस्मिन्लोके दुःखमेव द्रष्टव्यं सर्वाभिर्जीवन्तीभिः प्रजाभिरिति महर्त्तं शब्दमकरोरमुत्पत्तीको वणिक् ॥६॥ तन्नागरे गत्वा भवता स राजा द्रष्टव्यः कस्मादेते न मुक्ता इति प्रष्टव्यश्च ॥७॥ तत्रैव प्रजाानां सुखस्य कारणेन भवितव्यमित्यवदद् राजानं मन्त्री ॥८॥ सर्वाणि कार्याणि कारयन्ति न च किं चिदकारणकं जायते ॥९॥ इयं माला त्वया गृहणीयेति यो वीरो बहून्रीनहत्यात्स वक्तव्यः ॥१०॥ केयं शिष्येभ्यः पुस्तकानि दीयतवतीति पृष्ट आचार्यो मम भार्येत्यब्रवीत् ॥११॥ सर्वभूत्या आहूय क्षेत्रं कर्षयेति वक्तव्याः ॥१२॥

TRANSLATE into Sanskrit, rendering the underlined verbs by gerundives. Before translating such constructions, rework them into a "to be—" framework. 1. Since we must all live in the world, dharma must be performed (kr). 2. The lion will [certainly] come (continuative) and bathe. 3. Relatives, servants and wives of poets must be supported (bhr) by kings who give (use present active participle for "give"). 4. Even though the king said, "Flowers are not to be shown," his two wives came having grasped garlands. 5. Your servants are to be caused to make garlands. 6. The god should be sacrificed to with an oblation. After sacrificing [continuative], water should be drunk.

श्वत्सव्यो मन्त्रबुद्धीनामपरार्थो मनीषिणः ।

न हि सर्वत्र पाण्डित्यं सुलभं पुरुषे वचिन् ॥

क्षम्	forgive
मन्द	slow, dense, stupid
बुद्धि	wit, judgment
अपराध	offense, sin
मनीषिन्	wise, intelligent
सर्वत्र	everywhere
पाण्डित्यम्	wisdom, intelligence, cleverness
सुलभ	easy to obtain, easy to find
पुरुष	man, person
न	where (interrogative)

गुणैरपि न योद्धव्यं किं पुनर्निमित्तैः शरैः ।	
जये भवति सन्देहः प्रधानपुरुषक्षयः ॥	
युष् (युष्मते)	fight
किं पुनर्	how much less
निमित्त	sharp
शर	arrow
जय	victory
सन्देह	doubt; risk; danger
प्रधान	chief, foremost
पुरुष	man
क्षय	loss
धन्यानां निरिकन्दरे निवसतां ज्योतिः परं ध्यायताम् ।	
आनन्दाश्रुजलं पिबन्ति शकुना निःशङ्कमङ्कश्रयाः ।	
शस्माकं तु मनोरथपरिचितशामादवापीतट-	
क्रीडाकाननकेलिकौतुकजुषामायुः परं क्षीयते ॥ (भर्तृ हृदिरिवरचितवैराग्यशतकात्)	
वलय lucky, fortunate	क्रीडा play
कन्दर cave	काननम् grove. Kṛīḍākānanam : a pleasure grove
ज्योतिस् light (neuter)	केलियं play, playing
परं highest	कौतुकम् elation, fun, joy
द्वयं (ध्यायति) contemplate	जुषु experiencing, relishing
आनन्द joy	आयुस् life, length of life
अश्रु tear	परम् only
शकुन parrot	वि (ध्यायति) waste away, decay
निःशङ्कम् securely, without fear	
अङ्कुशाय sitting in (one's) lap	
मनोरथ wish (lit. thought-chariot)	
परिचित (परिचिनोति) assemble, put together, construct (V)	
प्रसाद palace	
तट shore, bank	

APPENDIX 1

THE AORISTS, THE DESIDERATIVE, THE INTENSIVE,
AND THE DENOMINATIVE

I. The Aorists. Theoretically, the aorist is used in classical Sanskrit to refer to indefinite past time (see page 160). In fact, however, it is used interchangeably with the perfect and imperfect for all past actions, with the qualification that it is not remotely as common. The only other use of the aorist in classical Sanskrit is for negative commands with mā, in which case the augment is omitted before the aorist, and the aorist is placed in the correct number and person. With this exception, aorist forms always take the augment.

A. The simple aorists. These two aorists, the root aorist and the a-aorist, are formed simply from the unstrengthened verb stem.

1. The root aorist. This is formed simply by placing the augment before the verb stem, and then adding the imperfect thematic endings. It may be made in the active only, the middle using instead the s-aorist or the i-s-aorist. The root aorist conjugation of bhū is as follows :

	Singular	Dual	Plural
1st person	abhūvam	abhūva	abhūma
2nd person	abhūḥ	abhūtām	abhūta
3rd person	abhūt	abhūtām	abhūvan

2. The a-aorist. This is formed by placing the augment before the verb stem, and then adding the imperfect thematic endings. It can be made in the active and middle, but the middle is rare. The a-aorist conjugation of gam is as follows:

1st person	agamam	agamāva	agamāma
2nd person	agamah	agamataṃ	agamata
3rd person	agamat	agamātām	agamān

The middle is formed in the same way: by placing the augment before the verb stem and then adding to the stem the imperfect thematic middle endings.

B. The sibilant aorists. These fall into two broad classes: the sibilant aorists which are conjugated like the athematic imperfect, and the sibilant aorist which is declined like the thematic imperfect. To the first group belong the *s-*, *iṣ-*, and *siṣ-* aorists, while to the second belongs the *sa-* aorist. The most common sibilant aorists are the *s-* aorist and the *iṣ-* aorist. The athematic sibilant aorists have several peculiarities in their conjugations: they end in *-iṇ* and *-it* in the 2nd and 3rd persons sg. active respectively, and in *-uḥ* in the 3rd person plural active. In other respects they follow the athematic imperfect conjugation.

1. The *s-* aorist. This is made by adding *s-* to the strengthened and augmented root. A final vowel is *vrddhi*ed in the active and *gunated* in the middle, while a medial vowel is *vrddhi*ed in the active and unchanged in the middle. The conjugation of *ni* in the active and middle is as follows:

Active :	Singular	Dual	Plural
1st person	anaśam	anaśva	anaśma
2nd person	anaśiṇ	anaśtam	anaśita
3rd person	anaśit	anaśtām	anaśuḥ
Middle :			
1st person	aneśi	aneśvahi	aneśmahi
2nd person	aneśthāḥ	aneśāthām	aneśhvam
3rd person	aneśta	aneśātām	aneśata

2. The *iṣ-* aorist. This is made by adding *iṣ-* to the strengthened and augmented root. A final vowel is *vrddhi*ed in the active and *gunated* in the middle, a medial vowel is *gunated* in both voices, while a medial *-a-* is generally unchanged in both voices (though it may be lengthened in the active). The active

and middle *iṣ-* aorist conjugations of *budh*, wake, are as follows:

Active :	Singular	Dual	Plural
1st person	abodhiśam	abodhiśva	abodhiśma
2nd person	abodhiṇ	abodhiśtam	abodhiśita
3rd person	abodhit	abodhiśtām	abodhiśuḥ

Middle :			
1st person	abodhiṣi	abodhiṣvahi	abodhiṣmahi
2nd person	abodhiṣthāḥ	abodhiṣāthām	abodhiṣhvam
3rd person	abodhiṣta	abodhiṣātām	abodhiṣata

3. The *siṣ-* aorist. This aorist, which is rare, is made according to the grammarians from roots in *-ā*, and from *nam*, *bow*, *yam*, *reach*, and *ram*, *be content*. It is used only in the active, the corresponding middle being the *s-* aorist. It is conjugated like the *iṣ-* aorist. Thus the conjugation of *yā*, *go*, is as follows:

Active :			
1st person	ayāśisam	ayāśiśva	ayāśiśma
2nd person	ayāśiṇ	ayāśiśtam	ayāśiśita
3rd person	ayāśit	ayāśiśtām	ayāśiśuḥ

4. The *sa-* aorist. This aorist takes the thematic imperfect endings. The roots allowed to form this aorist end in *-ś*, *-ṣ*, and *-h*, all of which sounds become in combination with the *s-* sign of the aorist *-ks-*. All roots which form this aorist have, furthermore, *i*, *u*, or *r* as their radical vowels. The conjugation of *diś*, *point*, in the *sa-* aorist is as follows:

Active :			
1st person	adikṣam	adikṣāva	adikṣāma
2nd person	adikṣah	adikṣataṃ	adikṣata
3rd person	adikṣat	adikṣātām	adikṣan

The middle is formed in the same way, but with the middle imperfect thematic endings.

C. The reduplicated aorist. This aorist, which is not common in classical Sanskrit, is attached to verbs which have been augmented by *-ay*, that is, to causatives, class 10 verbs, and

denominatives. In other words, a reduplicated aorist, if it is not made from a class 10 verb or from a denominative, is *causative*. The rules for reduplication of the stem to make this aorist are somewhat complex, and are not given here. They can be found in Whitney's *Sanskrit Grammar*, 858-863. The reduplicated stem is augmented, and then the imperfect thematic endings are added to it. The conjugation in the active of the reduplicated aorist of jan, which has a causative signification and hence means "cause to be born," "give birth" is as follows :

Active :	Singular	Dual	Plural
1st person	ajīṇam	ajīṇāva	ajīṇāma
2nd person	ajīṇah	ajīṇatam	ajīṇata
3rd person	ajīṇat	ajīṇatām	ajīṇan

The middle is formed in the same way, but with the middle imperfect thematic endings.

D. The use of the aorists. As explained above, the aorists are generally used like the imperfect and perfect for past action. The one exceptional usage is as a negative imperative, in which case the augment is omitted and the verb is construed with mā. For example, mā yāsiḥ, "do not go"; tan mā bhūt, "may that not become."

E. The aorist passive 3rd person singular. In theory, the middle forms of the s-, is-, and sa- aorists are used for the aorist passive, but such usage is extremely rare in classical Sanskrit. There is one form, however, which is common, and which is quite peculiar, having no conjugation and able to be construed only as an aorist passive 3rd singular. It is formed by adding -i to the augmented, strengthened root. In general, final vowels are vrddhied and medial vowels gunated before the -i. Thus from nī, anāyi, "it was led"; from vac, avāci, "it was said"; from dā, adāyi, "it was given."

II. The desiderative. The sense of this form is to indicate desire to perform the action of the verb. Thus from kṛ, cikṛṣati means "he desires to do"; from jiv, jijivṣāmi means "I want to live." The desiderative stem is made by reduplicating the root and adding to it -s or -iḥ, after which it is treated like a normal

thematic verb stem, and takes the thematic present, imperfect, optative, and imperative endings, forms present participles, makes a causative stem, a passive stem, a future stem, and a periphrastic perfect, just like any other verb stem conjugated as a thematic verb. Indeed, the only difference from a normal thematic verb is that it must take the periphrastic perfect, not the simple perfect.

The rules for reduplication are somewhat complex, and may be found in Whitney, 1026 ff. Here, it is enough to say that the consonant of the reduplication is determined by the usual rules, while the vowel of reduplication is -i- if the root has ā, ī, or ū, and -u- if the root has ū. Thus from yā, go, yiyāṣati; from nī, niniṣati; from bhū, bubhūṣati. Some common desideratives have abbreviated reduplication, as ipsati from āp, diṣati from dā.

As pointed out above, in addition to the present, imperfect, optative, and imperative, the desiderative may make a passive (ipsyate, "it is desired to be obtained"), a causative (ipsayati, "he causes to desire to obtain"), and a future, both simple (ipsīyati) and periphrastic (ipsīṣmi). It makes only the periphrastic perfect (ipsām cakāra). It makes the past passive and active participles in -ita (ipsita) and -itavant (ipsitavant) respectively, while its present active and middle participles are regular (ipsant, ipsamāna). It may, like other verbs, make a future active and middle participle as well (ipsīsyant, ipsīsyamāna). It forms the -is aorist (aipṣit, "he desired to get").

It should be clear from all of the preceding that, once the desiderative stem has been formed, it can be treated like a normal thematic verb stem (with the proviso that it takes the periphrastic perfect). Therefore, since it is treated like the thematic verb stems which you have already studied, examples of its forms are not given in detail here. See Whitney 1032.

There are in addition to the forms of the desiderative described above two important forms not taken by normal verb stems. One is a present participle, formed by adding -u to the desiderative stem, and declined like śatru, dhenu, and madhu in the masculine, feminine, and neuter. Thus cikṛṣuḥ means "the man [or woman] desiring to do," "desiring to do." This form is quite common and should be remembered.

There is also an action noun formed by adding -ā to the desiderative stem and declined like senā. For example, from pā is formed pipāsā, "desire to drink," "thirst."

III. The intensive. This secondary form is not common in classical Sanskrit, except in a very few roots. While theoretically it can take all of the forms any other verbal root can take, it is very rarely encountered outside of the present. Its signification is the repetition or intensification of the action of the verb. It is inflected in the present like verbs of class 3, and its stem is formed by a strong and peculiar reduplication of the verb stem, for which see Whitney 1000 ff. For example from vid, the intensive 3rd singular present active is vevēti or vevīditi, "he knows indeed." See Whitney 1006 for further examples of inflection of this rare form.

IV. The denominative. This form is relatively common in classical Sanskrit. As its name implies, it consists of verbs made from nouns. If the noun from which the denominative is made is called A, then the meaning of the denominative verb is one of the following (though there are a few denominatives which do not fit any of these models): be like A, act as A, play the part of A; regard or treat as A; cause to be A, make into A; use A, make application of A; desire A, wish for A, crave A.

In general, the denominative is formed by adding -y- to the noun stem, and then declining the resulting stem like a thematic verb. Thus amitrayati, "he plays the enemy" from amitram, enemy. But a few stems may be changed: final -a, while usually unchanged, may change to -ā or -ī before the -y-. final -ā is generally unchanged.

final -i, -ī and -u, -ū very rarely form denominatives. When they do, -i and -u become -ī and -ū, or, more rarely, -a.

final -ī is changed to -rī before -y-. most consonant stems are unchanged before -y-, but -an may change to -a-, -ā-, or -ī- before -y-, and -in may change to -ī-. For more particulars, see Whitney 1053 ff.

In classical Sanskrit, any noun or adjective stem may be compounded with any of the forms of kī or bhū, in which case -ā and -ī of the noun stem become -ī, and -ū becomes -ū. With

kī, the meaning is "to make A," while with bhū, it is "to become A." For example stambhībhū means "become a post (stambha)"; surabhīkī means "to make fragrant (surabhi)." This form is not commonly made from the consonantal declensions, though occasionally -an and -as are changed to -ī to make this form (ātmīkī, to make into oneself).

only consonantal stem you have had to do so. In the neuter, only the plural nominative and accusative are strong—but you have been given no such words to memorize. Review what is said about the pāda endings on page 31.

III. Pronouns. Memorize the following declensions.

aham (sg., dual, plural), p. 39

tvam (sg., dual, plural), p. 39

sa (sg., dual, plural; masculine, neuter, feminine), pp. 39-40

ayam (sg., dual, plural; masculine, neuter, feminine) p. 44

IV. Finite verb forms, present system : For bhū and labh, that is for active and middle thematic verbs, learn the following forms :

present, entire, p. 3, 11.

imperfect, entire, p. 24, 27

optative, singular and plural only, p. 51, 55

imperative, singular and plural only, p. 59, 64

For athematic verbs, you should learn how to form the strong and weak stems for each class, and you should know all of the italicized material on pages 77-97; but you need not memorize any conjugations. You should learn also the strong and weak stems of as, dhā, brū and jñā. Remember that the augment plus initial i, ū, and r gives the vṛddhi (not the guṇa) of the initial vowel.

V. Passive. This is made from the weakened stem plus -y- plus the middle thematic endings (the endings which labh takes), pages 110-114. Be sure you know what samprasāraṇa is (page 110).

VI. Causative. Strengthened stem plus -ay- plus active thematic endings. This strengthened stem plus -ay- is called the causative stem.

Passive causative : stem strengthened in the same way as for the active causative, (but without -ay) plus -y- plus middle thematic endings. Pages 118-122.

VII. The Future.

A. The Simple Future. Root plus -sy or -isy plus thematic present endings. The passive future is simply the -future with

APPENDIX 2

A REVIEW SHEET

The material below is based on a review sheet I made up when I taught this primer at the University of Wisconsin. The teacher may or may not wish to use it.

The following is the material from these lessons which should be memorized for the exam at the end of the first semester of study. If the entire primer has not been covered, then of course those parts not covered should be omitted from the review. In addition to memorizing the following, your review should consist in reading over the Sanskrit sentences at least three times.

I. Saṃdhi rules. Rules 1-27, pp. 13-20. It is not necessary to memorize the rules word for word; but you should be able to apply them. You do not need to know the numbers of the rules. Learn also rules I.a. and I.b. on page 128.

II. Nouns. The following declensions :

deva, p. 8.

phalam, p. 8.

agni, p. 22

senā, pp. 22-23

pad, p. 31

rājan, p. 35

dātr, p. 36

nadi, p. 30

Note that rājan, dātr, and pad, all masculine, are strong in the nominative singular, dual, and plural, and in the accusative singular and dual. All masculine nouns following the declension of rājan or of dātr exhibit this peculiarity, while pad is the

the middle endings. The causative future is made by adding -isy to the causative stem. Page 150.

B. The periphrastic future. Strengthened root plus -tā in the 3rd person sg. -tārau in the 3rd person dual, and -tārah in the 3rd person plural, for both active and middle. In the first two persons, strengthened root plus -tā plus requisite present form of as, to be. Pages 151-152.

VIII. The perfect. You need not learn all of the rules for reduplication. Reduplicated stem plus perfect endings. Memorize the 3rd person endings, all 3 numbers, active and middle. Memorize also the special ending in the 3rd person singular active for verbs in -ā (page 158), and the special weak reduplicated form for some verbs of the pattern CaC (page 158). Causatives and class 10 verbs take the perfect periphrastic, formed by adding -ām to the requisite present stem, and then adding the appropriate perfect form of as or kr in the active and of kr in the middle. You will not be asked to actually form any perfects, but you should be able to recognize and identify them. Remember that as with the future, the passive perfect is simply the perfect conjugated in the middle. Pages 156-160.

IX. Non-finite verb forms.

A. Present active participles. These are formed by taking -i from the 3rd person plural present active. The feminine is in -i- in -anti for thematic verbs, -ait for athematic verbs. They may be formed from the simple or causative stem. Ex. kurvan, doing kāravan, causing to do (both masc. nom. sg.). Learn also about the special participle for class 3 verbs (page 101). Pages 98-104.

B. Present middle participles.

1. Thematic : take -nte from the 3rd plural present middle and add -māna. May be formed from the simple root, from the passive stem, and from the causative passive stem. Ex. labhāmāna, obtaining; labhyamāna, being obtained; lambhyamāna, being caused to obtain. Page 105.

2. Athematic : take -ate from the 3rd plural present middle and add -āna. Note that since all passive and causative stems are thematic, this form may be made only from the simple root. Page 105. Review also the absolute constructions described on pages 105-107, and remember that they may only be used when

the subject of the absolute is different than the subject of the main verb.

C. Past passive participle. Weak root plus -ta, -ita, or -na. To form the causative past passive participle, remove -ay from the causative stem and add -ita. Ex. diṣṭa, seen; darṣita, caused to be seen. Pages 126-131.

D. Past active participle. Past passive participle plus -vant. May be formed from the simple stem or the causative stem, like the past passive participle. Ex. kṛtavān, he who did; kṛitavān, he who caused to do. Page 133.

E. The continuative.

1. Unprefixed verbs. Past passive participle plus -vā. But if the past passive participle ends in -na, then the weak root plus -tvā. May be formed from the simple stem or the causative stem, in which case -itvā is added to the causative stem. Ex. kṛtvā, having done; kārayitvā, having caused to do. Remember that the continuative can be used only when its subject is the same as that of the main verb, unless the main verb is passive, in which case its subject is the instrumental, actually present or implied, construed with the main verb. Pages 138-139.

2. Prefixed verbs. Weakened stem plus -ya. If the stem ends in a short vowel, -t- is inserted before -ya. May be made from the simple stem and the causative stem. Ex. vidhāya, having ordained; vidhāya, having caused to ordain. Pages 138-139.

F. The Infinitive. The stem, strengthened by guṇa, plus -tum or -itum. For the causative, the causative stem plus -itum. Ex. kartum, to do; kārayitum, to cause to do. Pages 148-149.

G. The gerundives. Review the use of these forms, described on page 168-170.

1. The -ya gerundive. Root, sometimes strengthened plus -ya. Final -ā changes to -e before -ya. For causatives, the causative stem minus -ay plus -ya. Pages 168-170.

2. The -tava gerundive. The gerundive ending -tava is added to the same stem as the infinitive in -tum. Page 169.

3. The -aniya gerundive. The verb stem, generally gunated, plus -aniya. To make the causative, add -aniya to the causative stem minus -ay. Page 169.

X. Compounds. Learn to form and construe *tatpuruṣas* (59-61), *karmadhārayas* (59-61), *itaretara* and *saṁāhara dvandvas* (64), and *bahuvrīhis* (68-73). Be sure that you can recognize and identify each type of compound.

XI. Vocabulary. You should know actively all the words given at the end of the lessons before the exercises. These words, and only these words, are included in the Sanskrit-English glossary (but not all are included in the English-Sanskrit glossary). You do not need to know the vocabulary of the verses given at the end of each lesson.

XII. Special notes. You should be able to recognize all of the forms which you have had (though you will not be asked to identify any utterly strange thematic verb forms). As far as actively making forms is concerned, you need only know the material outlined in this review sheet—you should not bother, for example, to memorize all of the rules for the formation of the passive given on pages 113-114. Be sure that you understand the meaning and the use of each form, so that you can translate it correctly. Pay especial heed to the uses of the forms given in the last lessons : absolute constructions, the passive, the causative, the past passive and active participles, the continuous, the infinitive, and the gerundive. A sample final examination, given to a class at the University of Wisconsin, is reproduced on the next 2 pages. [The following exam covers lessons 1-27].

ELEMENTARY SANSKRIT FINAL EXAM

Be sure to answer each question. It is to your advantage to spend only the time allotted on each question. It is especially important that you spend at least the allotted time on the last question, the sight passage.

1. 30 minutes. This section consists of the production of what you have memorized (as summed up in the review sheet).
1. Give the complete declensions of *phalam*, *dātṛ*, and *sa*.
2. Conjugate *bhū* and *labh* in the present and the optative. Give the entire conjugation of the present, but only the singular and plural of the optative. Give both active and middle forms.
3. Give the strong and weak present stems of the following thematic verbs : *i*, *āp*, *jñā*, *dā*. (classes 1, 5, 9 and 3 respectively).

4. Put the following words together, applying *saṁdhi*. Write in *devanāgarī*.

rathe / *atiśhat* / *nṛpaḥ* / *tatra* / *upaviśan* / *ca* / *ācāryau* / *ālūya* / *idam* / *ratham* / *kasmāt* / *deśāt* / *hi* / *alabhyata* / *brūhi* / *iti* / *aprechat* /

II. 20 minutes. The following sentences are to be translated from English into Sanskrit in *devanāgarī*.

1. Whoever would touch my feet, let him come into my presence.
2. The man taking a bath in the tank saw the king coming and ran to his house.

III. 35 minutes. Translate the following sentences into English, and identify the underlined forms as fully as possible. If a special construction is involved (e.g. a locative absolute), identify that as well. Be sure to fully identify all underlined compounds.

न पुनः कदापि सूर्यं पश्येत्स मम शत्रुरिति कोपादवत्क्षत्रियः ॥१॥ त्वदर्थेऽहमा-
गच्छं त्वदर्थेऽहं युद्धेऽजयमिदानीं तु गच्छेद्येव वदसीत्यवदद्दीरो राजानम् ॥२॥
निर्धुममग्निमपश्यच्छिष्यः किमेतदित्यमन्यत च ॥३॥ स्वर्गं सदा वृक्षाः पुष्पफलानि
विभ्रतीत्यवकीर्तयिः ॥४॥ अस्मिन्वने काकमात्रा न्युषिता इत्युक्तवत्युषौ ते
वणिजो भयं त्यक्तवत्स्तद्विष्टाश्च ॥५॥ तया दमयत्या पतिं त्यक्त्वा वनं गत्वा
ततोऽपिवागच्छतो मृगस्य शब्दोऽभ्युत ॥६॥

VI. 35 minutes. Translate the following story into English. Translate as quickly as you can, getting the gist of what is going on. Be as literal as possible—but do not linger over any construction which you cannot get immediately.

एकस्मिन्वने शृगाल उष्ट्रश्च न्यवसताम् । कदा चिच्छृगाल उष्ट्रम् “अस्ति नदी-
तीर उद्यानं । तत्रावयोरदभ्युतं भोजनं विद्यत इत्युक्तवान् । उष्ट्र एव भवत्वित्य-
वदत् । पृष्ठ आरोहते शृगाल उष्ट्रो नदी तीर्णः । तदोद्यानं गत्वा शृगाल
अल्पजन्तुभक्षयदुष्टश्च यानि यानि फलानि पत्राणि चोद्याने विद्यन्ते तानि
भक्षितवान् । शृगालो भोजनं कृत्वा महत्तं शब्दमकरोत् । तच्छ्रुत्वा ग्रामात्यज्ञा
“उद्याने शृगाल आगतः, तं हत्वापसारयाम” इत्यमन्यत । उद्यानमागत्य न
शृगालमपश्यन् । किं तूष्ट्रमपश्यन् । उष्ट्रं हत्वा ग्राममगच्छन् । तदोष्ट्रः शृगाल-
महूय, “इदानीं वनं गच्छेव । त्वं कस्मान्महत्तं शब्दमकरोः” इत्यपृच्छत् । “भोजनं
कृत्वा सदा शब्दं करोमि । तदेव मम स्वभावः” इत्यवदच्छृगालः । तदोष्ट्रपृष्ठे
पुनरागरोहच्छृगालः । उष्ट्रश्च नद्यामगच्छन् । नदीमध्ये उष्ट्रः पर्यवर्तते । किं

करोमिदमपृच्छच्छृणुतः । "एष एव मम स्वभावाः । सदा खड्गे परिवृत्य जले
प्लोमि" इत्यत्र ददुष्टः । तदा शृणुतो जले पतितवामिमत ॥

शृणुत	fox, jackal
जष्ट	camel
अद्भुत	wonderful, marvelous
पृच्छम्	back
आहूत (आरोहति)	climb. Plus locative : climb onto
वृ (तिरति)	cross over (here, by swimming). Past
	pass. part. <i>itirita</i>
अल्प	small, little
जतु	creature, animal
भक्ष (भक्षयति)	eat (class 10)
पत्रम्	leaf
अमसु (अमसरति)	go away
हत् (हरति)	here : beat.
स्वभाव	innate nature
मध्यम्	middle
परिवृत् (परिवर्तते)	roll over
प्लु (प्लोमि)	swim (class 1)

SANSKRIT-ENGLISH GLOSSARY

The following glossary contains those words given at the end of each lesson before the exercises and used in Sanskrit-English sentences. It does not contain the words used in the verses. In addition to using this glossary as you translate the Sanskrit sentences, it is suggested that you use it at the end of the semester for review. If so, it is an easy matter to delete any words from lessons not covered. For verbs, 4 forms are given: the present 3rd singular, the causative 3rd singular, the passive 3rd singular, and the past passive participle. Classes of athematic verbs are indicated.

अ-	un-, a prefix, In bahuvrīhi's, "without." See lesson 18
अग्नि	fire
अतिथि	guest
अत	here
प्राप्ति (अधीते, अध्यापयति, अधीयते, अधीत) study (II, from adhi and i, go)	
अन-	the form which a-takes before vowels. See a-
अन्त	end
अन्य	other. Declined like sa—see lesson 13
अपि	even, also, although. (Placed after the word it goes with) After an interrogative, a universalizing participle. Page 25.
	this, that. See lesson 13.
अयम्	enemy
अरि	meaning, wealth, goal
अर्थ	for the sake of (preceded by the gen. of the word governed)
अर्थे	
अहं (अहंति deficient in other forms) ought, should (plus infinitive)	
भक्षयाम् (अवगच्छति, अवगमयति, भक्षयामते, अवगत) understand	
अयम्	horse
अस् (अस्ति, deficient in other forms) be (II)	